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CHRISTIAN CENTURY
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The CHRISTIAN CENTURY

October 5, 1938

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Calendar of Coming Events

Oct. 3-6. New York Universalist Convention, Utica.
Oct. 3. Genesee Annual Conference, Methodist Episcopal Church, East Aurora, N. Y.
Oct. 5. Baltimore Annual Conference, Methodist Episcopal Church, South, Harrisonburg, Va.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 6. Holston Annual Conference, Methodist Episcopal Church, South, Briston, Va.
Oct. 6-15. Evangelical General Conference, Johnston, Pa.
Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.
Oct. 9, 10. Conference on the city church, Buffalo, N. Y.
Oct. 10. Philadelphia Ministerial Union, Faith Reformed Church; Dr. G. W. Richards, speaker.
Oct. 12. St. Louis Annual Conference, Methodist Episcopal Church, Fredericktown, Mo.
Oct. 12-18. Annual Meeting, National Woman's Home Missionary Society, Methodist Episcopal Church, Indianapolis, Ind.
Oct. 13. Liturgical Conference, Moreland Lutheran Church, Chicago.
Oct. 13. Tennessee Annual Conference, Methodist Episcopal Church, Murfreesboro.
Oct. 13. Texas Mexican Annual Conference, Edinburg, Texas.
Oct. 14-16. Alabama Universalist Convention, Brewton.
Oct. 14-29. American Lutheran Biennial Convention, Sandusky, Ohio.
Oct. 15-17. General Executive Meeting, Woman's Foreign Missionary Society, Methodist Episcopal Church, Sioux Falls, S. D.
Oct. 16-21. Disciples of Christ International Convention, Denver, Col.
Oct. 17, 18. Seminar on Faith and Life, University of Dubuque, Dubuque, Ia.; Dr. E. G. Homrighausen, leader.
Oct. 17-20. Baptist State Convention, Port Huron, Mich.
Oct. 18-20. Illinois Baptist State Convention, First Baptist Church, Elgin.
Oct. 19. West Texas Annual Conference, Methodist Episcopal Church, South, San Antonio.
Oct. 19. Pacific Annual Conference, Methodist Episcopal Church, South, Santa Ana, Calif.
Oct. 19. Virginia Annual Conference, Methodist Episcopal Church, South, Lynchburg.
Oct. 20. New Mexico Annual Conference, Methodist Episcopal Church, South, Roswell.
Oct. 20. Western North Carolina Annual Conference, Methodist Episcopal Church, South, Charlotte.
Oct. 21-23. Ohio Baptist Convention, Toledo.
Oct. 24, 25. Conference on the city church, Cleveland, O.
Oct. 25. Oriental Mission Annual Conference, Methodist Episcopal Church, South, San Francisco.
Oct. 25-27. Baptist State Convention, Malden, Mass.
Oct. 25-27. Congregational-Christian Mid-West Regional Meeting, Wichita, Kan.
Oct. 26. Oklahoma Annual Conference, Methodist Episcopal Church, South, Okmulgee.
Oct. 26. North Texas Annual Conference, Methodist Episcopal Church, South, Paris.
Oct. 27. Upper South Carolina Annual Conference, Methodist Episcopal Church, South, Laurens.
Oct. 29, 30. Yearly Convention of the Gideons, Richmond-Leland Hotel, Richmond, Ind.
Oct. 31-Nov. 1. Conference on the city church, Kansas City, Mo.
Nov. 1-3. National Stewardship Convention, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

RESTRICTIONS, amounting to little less than persecution, recently imposed on the Baptists in Rumania, will probably close every Baptist meeting place in that country when (and if) the decree becomes effective on December 15. Pre-war Rumania was fairly homogeneous in race, language and religion, with the Greek Orthodox Church in almost exclusive possession of the field. As soon as the war ended, every imaginable pressure was applied to produce a new unity among the minorities annexed as spoils of war. The provisions of the treaty of St. Germain were intended to prevent this very thing, but they have not been observed. The larger Protestant groups, Lutheran and Reformed, have suffered much in the expropriation of property and in interference with their schools, but they have had the advantage of a recognized legal status, as the Baptists have not. Apparently the high civil and ecclesiastical authorities in Rumania have decided that this is an opportune time, when the world is watching with strained attention the working out of another minorities problem, to snuff out the weakest of the important religious minorities in their country. It reminds one rather painfully of the tactics of a pickpocket who goes through a crowd when attention is concentrated on something else. The Eastern Orthodox churches are taking a prominent part in the ecumenical movement. Wouldn't it be reasonable to expect the Patriarch of Rumania to exhibit at Bucharest a little of that ecumenicity that was in evidence at Edinburgh?

Rumania Puts the Screws On the Baptists

New England Swept By Hurricane

WHAT is there to say of such a storm as carried death and destruction across New England last week? One can hardly editorialize on a hurricane. Man stands appalled at the extent of the disaster. He feels again the puny nature of his own contrivances. He is reminded how slight need be the deviation from the accustomed course of nature to whirl him into oblivion. But what words can adequately compass this perception of his helplessness? And what words can express the sympathy which the rest of the nation feels for the surviving victims of such a storm? If a national call is made for funds to be used by the Red Cross, it will undoubtedly be answered generously. Even the distractions of a threatening war across seas will not keep the American people from discharging this obligation of neighborly assistance. But that is about all that can be said. Bad as the destruction has been, there will be thankfulness that it did not reach the appalling heights it might have reached had that wind, blowing at times 180 miles an hour, swept fifty miles to the west through the crowded sections of Manhattan where the slender towers of skyscrapers thrust upward into the sky. And there comes again realization of the ironic nature of modern civilization with the announcement that, while the storm has cost more than five hundred lives and property damage that may exceed half a billion, cleaning up after it will provide the blessing of work for at least 200,000 men for it may be as long as six or eight months.

American Policy and the European War Threat

WHEN Mr. Roosevelt sent his midnight message to Germany, Czechoslovakia, Great Britain and France on September 25 "on behalf of 130 millions of people of the United States of America," he was using that phrase with far more accuracy and justification than is usual. In his plea that "negotiations looking to a peaceful, fair and constructive settlement" should not be broken off, the President had his fellow countrymen solidly behind him. In his message he had struck the one note that the American people genuinely wanted sounded. During the preceding days, while Europe's war crisis moved swiftly toward its denouement, evidence had accumulated that the administration has begun to sense more accurately the temper of the country. There were striking contrasts between the line followed by the President and his aids during the week of the Godesberg conference and their conduct during the days which immediately followed Hitler's first threats. The temptation to play with diplo-

matic fire has been sternly resisted. Instead, American ambassadors and ministers have confined themselves to their normal duties of keeping their own government informed, while their sole active role in the developments in European capitals has been to hasten the evacuation of American citizens from danger points. In Washington, according to the press, the President's conferences and the activities of the state department have confined their attention to planning for the enforcement of the neutrality laws, the Johnson act and emergency financial legislation if war should engulf Europe. A policy of this sort, we believe, accurately reflects the present state of American public opinion. The American people hope from the depths of their hearts that peace may be preserved in Europe. But if war comes, they want the United States kept out of it. How that is to be accomplished, in the event of war, is another question—and a far more difficult one than most Americans as yet appreciate. But as to the national desire to keep out of war, there can be no question.

Graham Taylor, First Citizen of Chicago

GRAHAM TAYLOR, who died September 26, rendered a unique service to the city of his adoption and gained a secure place in the gratitude and affection of all sorts and conditions of men. Forty-six years ago, with nearly half a lifetime of effective ministry and a considerable amount of social service work already to his credit, he came to Chicago as professor of social economics in Chicago Theological Seminary. That same year the University of Chicago was founded and Albion W. Small became the head of the first department of sociology any university ever had. But Graham Taylor had no intention that his vision of Christianity's relation to the field of social economics should remain a matter of classroom instruction for theological students. Almost immediately he took his family and went to live in a slum. Around that home grew up the institution known as Chicago Commons. Jane Addams' Hull House was only six years older. Dr. Taylor's personality was one that equally won the regard of his needy neighbors, of the more thoughtful leaders of industry and finance, and of seminary students. In each of these directions his influence went out for enlightenment and guidance. He could guide men into the ways of sound thinking and generous action in the field of applied Christianity because he was going that way himself. He had no interest in publicizing himself or his work, as his, but he knew the value of getting a wide circulation for good social ideas and for facts about social and economic conditions. For three or four decades he contributed a weekly column to the *Chicago Daily News*. Working indefatigably and living habitually among those for whom and with whom he worked, he had no martyr complex and practiced no futile asceticism. He took regular vacations to keep himself fresh in body and mind and traveled to widen the field of his observation. As the years passed, he became a venerable figure, affectionately revered. The seminary, from whose faculty he had retired, gave his name to a beautiful assembly hall with stained-glass saints whose saintliness was of a very different order from his. But of the reality of his saintliness and of its adaptation to the modern age, no one who knew him could ever have a doubt.

The Legion Plays the Game Of Big Business

ONCE MORE the American Legion has held its national convention. And once more the rest of the country has been told of the customary high jinks, this time on the streets and sidewalks, and in the hotels and night clubs, of Los Angeles. This year, however, press reports suggest that there has been a decided falling off in the more flagrant kinds of rowdyism which have accompanied earlier conventions. Apparently even the legionnaires are reaching an age when they grow tired of the exhibitionistic infantilism which has produced the sorry spectacles of the past. This year's convention seems to have been notable for only two things. In the first place, it marked the abandonment of former demands for a total conscription of wealth in case of war. It is significant to see this demand dropped as the danger of war actually grows acute. In the second place, the real passion of the convention was focused this year on a series of resolutions designed to speed the deportation of alien radical labor leaders. There was little camouflage as to the real meaning of these resolutions. Taking advantage of the presence of the legion in California, where legionnaires have often been used in vigilante movements to suppress labor disturbances, conservative business interests made a drive on the convention to gain approval for their reactionary labor policies. It was, in particular, approval of the deportation of Harry Bridges, Australian C.I.O. leader on the Pacific coast, that was sought. The big business interests got what they wanted. Speaking of the legion, one sweetly solemn thought that comes to us o'er and o'er these days while war clouds lower is as to the state this nation will be in if it becomes involved again, so that it will have *two* legions only twenty years apart, both gunning for bonuses, pensions and similar compensations!

Not to be Opened Until A.D. 6939

IT WAS a clever idea to bury, fifty feet below ground under the Westinghouse building at the New York world's fair, a seven-foot "capsule" of indestructible metal containing records and objects selected to give our remote posterity the best possible idea of life and culture in our times when they open it five thousand years hence. The central exhibit in this transcendent cornerstone is a copy of the Bible. The Bible has already survived through many turbulent centuries, and it will doubtless survive through fifty more, if the world lasts that long, so the most important information that will be conveyed by the finding of this copy in the capsule will be the fact that we thought enough of it to put it there. The finders in 6939 may naively conclude that we made it the rule of our lives. That flattering notion would of course be dispelled if copies of the daily papers were also enclosed in the box. The only other book in the actual form of a book is Hume's *The World's Living Religions*. This is a tribute to the im-

portance we would like to be thought to ascribe to religion, and a unique distinction for the author. Other books and written records, to the amount of ten million words and thousands of illustrations, were reduced to the form of micro-film. If this new and promising method of packing the most printing into the least space should be supplanted and forgotten in a short time, the inventive genius of the seventh millennium may be taxed to discover what this is all about. In any case the linguistic problem will be a real one. But its solution will be assisted by the three hundred versions of the Lord's Prayer in as many languages—a Rosetta stone on a magnificent scale. It is not incredible that this cache may last five thousand years and then be discovered and deciphered. Clay tablets as old as that have been found and read, and many of them were written as temporary memoranda or casual messages and carelessly tossed away. But in our times the world has invented improved methods of destroying itself. While awaiting the news from Europe one wonders whether the planting of this capsule shows more faith that the race of men will live so long or doubt that any of our culture and artifacts can survive without being sunk fifty feet below ground.

Unionizing WPA Workers

ANNOUNCEMENTS from New York the other day that a new union of WPA workers is being formed gave us, we admit, a considerable period of unpleasant reflection. To be sure, there is already a national union of WPA workers, the Workers Alliance. And there have been (and probably still are) large numbers of small organizations of relief workers, most of them local in character. We have always felt that WPA workers had the same right as other workers to organize as a means of protecting themselves against unjust treatment at relief headquarters, bad working conditions or unfair wage scales. The federal relief administration, from Mr. Harry Hopkins down the line, has taken the same attitude. So, it is probable, do most of the readers of The Christian Century. Neither have we been greatly disturbed by the "radicalism" discovered in the Workers Alliance by the Dies committee and similar red-hunters. Surely if any group in the country might be expected to show radical tendencies it is the group made up of able-bodied workers who can find no means to support themselves and their families except a form of government work which is only one cut above an outright dole. Yet despite all this, the appearance of another major union of WPA workers has disquieting implications. For the new union, it is announced, is an avowed rival of the Workers Alliance. It will be an A. F. of L. affiliate—a fact which will in itself insure that the alliance will be pushed farther into the orbit of the C.I.O. With two rival unions, nurtured by two rival national labor bodies, pressure on the government from WPA workers is almost sure to mount to new heights. Each union will seek new members and hang on to the ones it already has by showing its power to gain new benefits for those who pay its dues. And those benefits will have to come from the public treasury. What is the answer? That there should be no organization allowed WPA workers? That only one union should be permitted? Frankly, we have not yet made up our minds. But it is clear that in this matter the nation is getting into deep water.

Sweden Applies Reason To Labor Problems

A SECOND report of the President's commission of experts sent abroad to study labor relations has been published. The first, dealing with conditions in Great Britain (see The Christian Century for September 14), found that the greater stability of industry there was not because of governmental repression of union activities but because the principle and practice of collective bargaining are accepted in good faith by both sides, strike-breaking is viewed with general disfavor, and the solution of industrial disputes is worked out by calm conference of all interested parties. The second report deals with Sweden, whose "middle way" has increasingly commended itself to American minds. The substance of this report is sufficiently similar to the other to harmonize with it and to confirm its findings. Here again the secret of industrial peace and stability lies in the fact that "the settlement of differences by methods of persuasion rather than by force has become the order of the day." Both employers and the employed maintain extensive and independent organizations, but "all concerned live up to the rules of the game, participating with restraint and mutual respect in the process of collective bargaining." There are some differences between British and Swedish practice. In Sweden, picketing is more strictly subject to police control and the ban on strike-breakers is enforced by employers. The very extensive development of cooperatives gives to the common run of working people a stake in the orderly working of the industrial system. Many of the details in these two reports deserve careful study. It is not probable that the entire body of practice of either country could be transplanted bodily to the United States because the conditions are widely different. But no difference of conditions can make it inappropriate to accept the main point—that the method of adjustment between employer and employee is not a battle but a conference.

The A.M.A. Begins To Liberalize

SPECIAL sessions of the house of delegates of the American Medical Association are not held for trivial reasons. There have been only three in the history of the association. The third, held in Chicago two weeks ago, probably marked a turning point in the history of American medicine. The session was called to act on the proposals advanced by the United States government at the national health conference held in Washington last summer. It opened amid general predictions in the press that the doctors would register their unbending opposition to public medicine in any form. The introductory speeches by association officers lived up to advance expectations; they ranged from viewing with alarm to counsels of defiance. But when the session ended, and the resolutions adopted were released to the public, it was found that the

doctors had come a long way toward the government's goal. The use of federal and state funds to provide medical care for those unable to pay for it was approved. Far from keeping the government out of medicine, the association asked for the establishment of a federal department of health with a cabinet member at its head. Various kinds of sickness compensation and hospitalization insurance schemes now have medical backing. The extension of public health, maternity and child welfare services was asked. Government aid for the improvement of hospitals and for the building of new hospitals where needed was requested. In fact, about the only proposal put forward by the government which the A.M.A. still rejects is a compulsory health insurance plan for low income groups, and that only because of fears of political control. Some future compromise, reassuring the doctors on that point, should not be hard to negotiate. In other words, the A.M.A. has now accepted the underlying principle of government aid to develop group health plans. It only remains to work out detailed methods under which this aid is to be extended. Could it be that the government's announced readiness to put $850,000,000 a year into group health projects may have had something to do with this remarkable shift in A.M.A. policy?

On the Edge of the Abyss

IS IT to be peace or war in Europe? As this is written, no man knows. The nations stand at a fateful hour when a single word, uttered by some wearied and spiritually exhausted chief of state who has been bearing an incalculable load of responsibility for three sleepless weeks, may shatter the whole structure of European civilization. Herr Hitler has made his Sportspalast speech—surely one of the most savage and defiant speeches in all the annals of international intercourse. Czechoslovakia has rejected the "final" German memorandum. Mobilization is completed, or far advanced, in more than half the nations of the Continent. A "state of emergency" has been proclaimed by the king of England. By the terms which the Germans handed Mr. Chamberlain at Godesberg a deadline has been set for October 1. After that, the Führer promises his legions will march.

It is not to be wondered at that the press and common men everywhere have begun to talk about an inevitable war. The hour set for the invasion of Czechoslovakia is appallingly near at hand. The determination of both sides not to recede from the present deadlock shows no signs of weakening. Worst of all, the temper of the masses is steadily being fired toward the point where even the heads of governments become prisoners of mass emotion. It would be foolish to deny that war is very near. But it is not inevitable. War is never inevitable so long as the will to negotiate is not abandoned. If the nations will but continue to treat with one another—as they are still doing at this hour—it is still possible that Hitler's marching orders may never be issued.

It is too early, despite the Sportspalast speech, to abandon hope for a peaceful escape from the present crisis. Hitler may shriek that his patience is exhausted, and try thereby to persuade the German people that theirs should be exhausted likewise. But the truth is that he has already been promised the Sudeten region—not only those parts of Czechoslovakia which are overwhelmingly German in population, but those parts which in a plebiscite may show a mere majority of Germans. He may accuse President Benes of an intention to welsh on this promise, but Mr. Chamberlain has followed up the Führer's speech with a solemn reassurance that the Sudeten territory will be handed over to Germany. "Speaking for the British government," says the prime minister, "we regard ourselves morally responsible for seeing that the promises are carried out fairly and fully, and we are prepared to undertake that they shall be carried out with all reasonable promptitude, provided the German government will agree to settlement of the terms and conditions of transfer by discussion and not by force." Could any pledge to see that Hitler gets the dismemberment of Czechoslovakia go beyond that? Why should patience be exhausted after such a pledge?

Moreover, the Führer has not entirely closed the door on negotiations with regard to the method by which the Sudeten region is to be given him. Amid all the bombast and fury of his defiant speech he still inserted an interpretation of the meaning of his "final" demands which hardly sounds like the voice of one who is not willing to confer longer. The passage is so important that it should be considered in its entirety:

> The content of the [last and final German] proposal is very simple: Territory that is nationally German and wants to join Germany is to go to Germany. Not when Mr. Benes has succeeded in driving out one or two million Germans, but right now, instantly.
>
> I have selected a frontier that is fair to Czechoslovakia on the basis of material compiled some decades past on ethnographic and language divisions. I am a more just man than Mr. Benes and I do not want to use the power I possess. I have, therefore, adopted this rule: This and this territory comes under German sovereignty, because it is essentially inhabited by Germans.
>
> The final boundaries, however, I leave to a vote of the people there, meaning that a local vote will be taken. And so that no one can say that this would not be fair enough, I have decided to adopt the Saar plebiscite statute as a basis for this vote.
>
> I was and am willing to have a plebiscite in the whole Czechoslovak territory. But Mr. Benes objects to this and so do his friends, that this is to be only in certain sections. Very well, I have yielded there. I said, "Mr. Chamberlain, if you insist on the principle that it is to be only in certain disputed sections—all right with me."
>
> And so that no one can say this plebiscite would not be fair enough, I was ready to grant a vote supervised by an international control commission. Then I went farther. I was ready now to leave defining of the new borders to German and Czech commissions. Mr. Chamberlain asked whether this could not be an international commission. I even agreed to this. All right; an international commission should do it.
>
> Furthermore, I was ready even to withdraw troops during the plebiscite and today gave consent to invite the British Legion [a British veterans' organization, counterpart of the American Legion] which offered during this time to go into this region to maintain peace and order.
>
> And then I was ready for such an international commission to draw a definite border. And I was ready to hand over all methods to a commission consisting of Germans and Czechs.

These may be the words of a truculent dictator making

a fighting speech, but they are not the words of one who is slamming the door in the face of further negotiation. While the dictator speaks in this fashion, it is too early to give up hope for peace. Given the agreement that Czechoslovakia is to be dismembered—and to this agreement England, France and Czechoslovakia herself are pledged—the *method* of dismemberment, even in the light of Hitler's words, remains negotiable. While there are negotiations, there is hope.

Never, in fact, did war seem more unnecessary than it does at this hour. For it is no longer the question of preservation of Czechoslovakia's present borders, with their mountain ramparts against Germany's eastward penetration, that is at stake. A week ago we pointed out in these pages what would follow when Germany became master of this region. But that is no longer a point at issue. It is agreed that Germany is to get this region. Hitler has only to refrain from immediate invasion and, in the words of "Pertinax" (André Géraud), France's foremost journalist: "Czechoslovakia's fortified belt would fall within his grasp, the whole Czechoslovak military system, which rests on that belt, would crumble down, and he would be practically at liberty to trample upon all the arrangements worked out to prevent the National Socialist empire from indulging in unlimited expansion." What possible justification can the nazi dictator give for sending millions of his trusting followers to their deaths, for bringing starvation and sorrow to yet more millions, for exposing the cities of the fatherland to the murderous destruction of modern aerial war—all to win an objective already won? And how can Mussolini permit him to engulf Italy and the Italian people in the same catastrophe, knowing all the while that the fascist states have already, without firing a shot, been offered the keys to the citadel of democracy in central Europe?

And never did a war hold out the prospect of ending in greater futility. It is not only the certainty of appalling destruction and human suffering that holds back men like Mr. Chamberlain and M. Daladier; it is the utter inability of the human mind to see any results which are likely to come from such a war commensurate with its sacrifices. What can the war now on Europe's horizon accomplish? "It can protect Czechoslovakia." Yes, at the price of making that predestined battleground a shambles. "It can smash the dictators." Yes, and breed a new Versailles. "It can bring the final exhaustion of the old order of society and hasten the world social revolution." Yes, and thrust Europe into a century of anarchy to do it. "It can destroy the European democracies, already suffering from internal dry rot, and their bolshevist allies, and establish a fascist order." Yes, and turn back the clock to a new dark age. Misery lies beyond any outcome that any man on either side of the now forming battlelines can foresee.

One's mind recoils in horror from the fate which may have engulfed Europe before this paper can reach its readers. And with the horror comes a rush of pity for all the peoples in those tormented nations. Most of them, we believe, have no idea how this dreadful hour has come upon them. They have not willed it; they have been betrayed into it, and they cannot tell the names of their betrayers. For their sakes, that they may be spared this needless and this futile agony, we pray that God in his pity may, even at this eleventh hour, open the eyes of Europe's leaders to see that there is available a way to peace.

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

Looking Ahead

After Thirty Years

WITH this issue, I enter upon my thirty-first year as editor of The Christian Century. My colleagues graciously insist that some recognition of this milestone should be made, perhaps in the form of a special number, but I cannot agree to that. Instead, I have accepted a compromise proposal to write a personal editorial in which our readers may be reminded of the course taken by The Christian Century through these thirty years and defining the new orientation which, as I see it, the contemporary scene requires not only of religious journalism, but of all forms of Christian leadership.

I

Ten years ago while I was in Europe my colleagues informed our readers of the completion of "the first twenty years" of my editorship, with the result that a committee consisting of Dr. Charles W. Gilkey, Bishop McConnell, Dr. Fosdick, Rabbi Wise and Governor Sweet proposed that a volume of congratulatory and appreciative letters written by our subscribers be compiled and presented to me on my return. The "volume" proved to be five volumes! They are before me now, bound in leather, each one the size of an encyclopedia. I often turn to them, not merely for personal satisfaction but for light and guidance on the way that lies ahead.

At that time I wrote a rather intimate account of the founding of The Christian Century, recalling the precariousness of the venture during its first ten years, and reciting the names of those who stood beside and behind me as counselors, editorial helpers and financial supporters. My gratitude to these comrades grows more tender as memory lengthens. I must not yield to the impulse to repeat that story at this time.

What interests me most and will, I am sure, be of greater interest to others, is the present situation into which this history has led us. We have come today to the most crucial situation which the Christian church has faced since the Reformation. Profound changes are taking place in Christian thought; new movements are afoot which confess the pathetic inadequacy of denominational Protestantism to discharge the Christian responsibility for the redemption and healing of the world, and which reveal an irresistible yearning for an organized fellowship of the faith transcending the schisms and parochialism of Christendom.

Throughout its thirty years of history, The Christian Century's most controlling conception of itself has been

that of an organ of the Christian church. Though quite dissociated from any particular denomination, its determination to stand *within* the church, to take as its subject matter those problems which presented themselves from the point of view of the church, has never wavered. Its criticism of the church has never been irresponsible criticism, as though it stood off and looked at the church from outside. Instead, it has resisted every temptation to become a mere journal of secular opinion.

I recall with many an inward chuckle, one morning some ten or a dozen years ago when the business manager came into the office to tell of a dream he had had that night. It seems that I was drowning in Lake Michigan. He and my editorial colleagues were standing on the shore, having exhausted all their efforts to rescue me. I was just going down for the third and last time, but before the water covered my mouth I thrust up my hand and cried, "Keep it religious! Keep it religious!"

They knew that "it" meant The Christian Century, and that my exhortation was in keeping with the determination, shared by us all, against the temptation to break away from religious journalism and make the paper an organ of secular idealism. I speak of it as a "temptation," for that it truly was. Our public could easily have been expanded far beyond the church, our income greatly increased, and our secular prestige enhanced, had the collective abilities represented in our editorial staff been devoted to a free-lance type of journalism.

We have been able to resist this temptation because our hearts are in the Christian church, its problems are our problems, its welfare and destiny are our dearest concern, and our highest ambition as journalists has been to make The Christian Century worthy of the leadership which devolves upon it by virtue of its unique position in the Christian church.

I have suggested that at this anniversary moment we could profitably look back at the record of the years from the point of view of the present crucial situation. This seems to be sound philosophy, as well as interesting reminiscence. We are told by very modern interpreters of history that all written history is a reconstruction whose elements and factors are *selected,* and this selection is determined by present interest. As the present changes, the past changes with it. As I look back upon the history of this paper from the point of view of the present Christian situation, I can see two successive periods which, in principle, have been completed, and a third period upon which we have recently entered and in the full tide of which we now stand.

II

The first period, covering, roughly, our first decade, might be called the period of aggressive liberalism. This period had opened before The Christian Century came under its present auspices in 1908. Indeed, I cannot pay too great a tribute to the heritage which fell to me from the able though unhappy attempts which had been made before my time to establish a Christian newspaper designed to reflect and foster the spirit of liberal Christianity. These attempts, in terms of journalism, failed in pathetically quick succession. But though they left a bare ghost of a subscription list to be passed on through the sheriff's hands to the new auspices, they handed on an ideal around which all my youthful hopes and purposes gathered. To this day, I am conscious of the continuing influence of that ideal in all my work.

One cannot pass this point in the record without mentioning the name of Dr. Herbert L. Willett, my lifelong friend, whose association with some of those earlier efforts to establish a liberal journal in the Disciples denomination, though they did not come to journalistic fruition, did serve as a vehicle by which the influence of his gracious and scholarly spirit was imparted to so many of his younger contemporaries. I came strongly under this influence, and I have not only cherished it in my personal life but I am conscious of it in all my journalistic work.

The problems toward which our thought was oriented in this period were those which arose out of the higher criticism of the Bible, the scientific doctrine of evolution, and in general the rise of the spirit of free research as over against the more static and authoritarian conceptions of Christian faith. Modern science was on the aggressive. History was being rewritten, especially the history of Christian origins. The life of man on the planet was being caught up in a vaster perspective than that envisaged by the first chapter of Genesis, and the reign of natural law was asserted in every realm of reality, including, as a final application, the hitherto untouchable realm of personal religious experience.

The problem of that period was to reconcile the Christian faith and life with all this body of scientific, historical and psychological knowledge. Some said it could not be done. They held to the literal text of the Scriptures, and were unmoved by the findings of scholarly research. Those on that side were called "conservatives"—sometimes, in sharp controversy, "reactionaries." ("Fundamentalism" had not yet been coined.) If you were on the other side, that is, the side which presupposed the rightful claim of scientific knowledge, you were called a "liberal." As a liberal, you tried to effect a reconciliation of religion and scientific knowledge by adjusting your religious faith to the "assured results" of critical scholarship. The method of this adjustment was simply to apply the scholarly conclusions and then note what was left (if anything) of Christian belief. If there was anything left which science had not destroyed or rationalized away, that could be cherished as the essence of Christianity. That process was carried so far as to reduce the Christian faith to a virtual moralism, resting upon some such basis as the Kantian categorical imperative, though science was none too lenient in its attitude toward this sort of apologetic.

The Christian Century carried the banner of liberalism. There were only two alternatives—the acceptance of the literal infallibility of the Bible on the one hand, or the recognition of the absolute claim of scientific knowledge on the other. Protestantism had conceived no other way to establish the uniqueness of the Christian revelation save in terms of an infallible book. When this became impossible there was nothing else to do but come to terms with science on its own ground. Christian faith thus had to yield and be content with the leavings after science had applied its acid tests.

I am proud of The Christian Century's record in meeting this issue. It is a fallacy to judge the controversy of that period in the light of the present. The terms in which the issue then presented itself were not the same as those which determine the issues of today. Orthodoxy was itself a kind of science—and it was bad science. It had to be attacked, and there was no other weapon available but the new knowledge which had been gathered by patient scholarship. Great values of the Christian faith were sacrificed by the narrow terms within which one's choice had to be made. And liberalism left us with a thin and tenuous sort of Christianity. But the orthodoxy of that day had become sterile. It lay like a hard crust over the living faith of the church. This faith had to be released from its literalism and legalism, and it is the everlasting glory of liberalism that it accomplished the task.

Through all this period The Christian Century, though characterized by its public as a "liberal" organ, held its liberalism with reservations. There was always a consciousness of a wider and deeper background. We did not flaunt our liberalism as a party label. Personally, I have always winced under the assumption that I belonged to any partisan camp of the followers of Christ. Though I shared the viewpoint of liberalism, there was always an undefined feeling that liberalism was a kind of bridge leading to a new insight which would transcend liberalism. I can see this as I review my writings and especially my preaching during those years. A distinguished Methodist minister, now a bishop, from whose pulpit I preached many times in the early 1920's, said to me on one occasion, "I like the theology of your preaching better than the theology of your writing!" I understood what he meant!

Of course, preaching is one thing and journalism is something else, but even in the pages of The Christian Century there ran through all our controversies a thread of catholicity. If the heat of partisanship did not blind the eyes of the reader he could see that we did not carry all the eggs of the Christian faith in the liberalistic basket. I do not claim this as a special virtue, as though we possessed some prophetic insight denied to our contemporaries. Like them, we were unable to transcend the terms in which the issues were presented to us, and we had to take sides; but unlike some of them, we instinctively tried to keep hold of the great realities of the Christian faith with one hand while we were attacking all forms of literalism and legalism with the other.

III

The second period of this history began after the World War. It was then that the social gospel became the dominant note in our pages. The older controversy with orthodoxy was by no means ended—it now took the form of a conflict with fundamentalism, and fundamentalism was defined by the Baptist editor who coined the word as "militant conservatism." The issues were hardly discussed any longer on their merits. The scene was shifted from the forum of debate to the floor of the churches' courts and judicatories and conventions. Fundamentalism was out to capture the ecclesiastical machinery for its own partisans and to exclude from positions of responsibility all ministers, secretaries and missionaries who were "tainted" with liberalism. I shall not have space to review the part which The Christian Century took in this historic struggle. Happily, the fundamentalist threat of further division in the churches has now passed.

But simultaneously with this contest with fundamentalism, this paper sounded the clarion call for the Christian church to assume its divinely given responsibility in the social order. For a decade and more our pages were dedicated to the thesis that nothing less than this world of human society is the true subject of Christ's redemption. This thesis stood in contrast to the older assumption that the redeeming work of Christ exhausts itself in saving individual persons one by one.

I do not pretend to say how effective was our exponency of the social conception of Christianity. It must be left to others to make such an appraisal. But I think it will go without saying that The Christian Century did afford a unique leadership for this new movement of Christian faith. The hour was ripe for it. The war had revealed the fact that the Christian bond no longer held civilization together, that "Christendom" was in a state of disintegration, that Protestant individualism and denominational parochialism could not function on the plane where the great issues of civilization arose, and that our economics and our politics were organized in total disregard of Christian truth —in a word, that the national and international life of the West, after 1,900 years of Christian effort, instead of yielding to the spirit of Christianity was positively and swiftly moving toward paganism.

During this second period of our journalistic history, The Christian Century has given its pages to the development and clarifying of the Christian social ideal. This ideal involved a revolutionary shift of emphasis in the thinking and preaching of the church's leaders. The concept of the Kingdom of God, not as an other-worldly consummation, but as the actual reign of God in this world, dominated all our utterances. The whole field of the secular order became the subject matter of our Christian outlook. The coming of Dr. Paul Hutchinson, in 1924, added to our staff not only a master journalist, but a rare analyst and interpreter of public affairs. With Dr. Garrison's rich knowledge of church history, his exquisite gift of literary evaluation and expression, I came to feel that the members of our staff were almost providentially drawn together.

I wish our readers might know how complementary is the association of minds in the determination of the policy of the paper. Our editorials are the result of a highly developed type of collective thinking. Through this period in which The Christian Century has, like Wesley, taken the world for its parish, it could not have functioned with any degree of success save as the organ of a collective mind whose members brought, each one, his own peculiar and complementary contribution.

IV

I said at the outset that I was interested in reviewing the way we have come chiefly because of the present situation into which it has led us. It is a new situation. The work of the past has been done. The liberalism of thirty years ago has triumphed. The social conception of Christianity is the accepted orientation of the modern church.

Witness the Oxford Conference on Life and Work. But as I look back upon both the liberalism of the early period and the social gospel of our later period, St. Paul's words haunt my mind. "We know in part," he said, "and we prophesy in part." If ever the truth of this insight needed confirmation it could be found in The Christian Century's thirty years of history. Our liberalism was "in part." Our social gospel was "in part." We now await some fresh revealment of that "perfect" which is always yet to come.

Why was the liberalism of yesterday partial only? Because it proceeded on the assumption that Christianity must be bent into conformity with the kind of knowledge that science and secular reason possessed. Knowledge was the *given* datum in liberalism. It used this knowledge to break the crust of the false knowledge which had formed over the living faith of Christianity. But liberalism cannot itself provide the kind of knowledge that such a living faith lives by. Christianity, freed from its false orthodoxy by the providential instrumentality of liberalism, is now beginning to assert its own inner autonomy—that is, its right to an apologetic derived, not from scientific knowledge, but from its own being.

This is a dangerous thesis to assert, and there are those who would run away with it into every sort of doctrinal eccentricity and caprice. At this time, I cannot either defend it with argument or protect it with a warning word. I can only let it stand as indicating what to me is the basis upon which the theological thinking of the immediate future will proceed. In the years ahead The Christian Century will have its part in developing and clarifying the implications of this thesis.

And why was the social gospel partial only? Because it assumed the existence of a church competent to preach and live the social gospel. This is the great disillusionment that has come to us—not that the social gospel is untrue, for it is the essence of the one and only Christian gospel, but that the kind of church we have cannot preach and practice it without jeopardizing its character as a church.

Let me put it this way: the supreme question which believers in social redemption must now ask is: How can the church proclaim the social gospel without ceasing to be a church? The tendency is apparent in too many quarters that social action is used as a compensation for the lack of profound religion. The social gospel is a dangerous gospel—dangerous to the church. Yet it is the everlasting gospel. But in proclaiming it, the church must not become a mere moralistic reformative agency. Its contribution to the Kingdom of God must derive from greater depths than those from which spring the motivation of any secular movement whatever.

Perhaps I am speaking cryptically. That, perhaps, is the best I can do at the moment. But I am far more concerned that the social gospel *shall get into the church* than that the church shall rush unprepared into the social arena and find itself with nothing better to say or do than the other agencies beside which, in a comradeship of righteousness, it is willing to work.

I must bring this already too long statement to a close. The Christian Century is not looking to its past, though it is not ashamed of its past. But it is looking, as always through these thirty years, ahead, into the new era. Perhaps it will be a more solemn era than any period through which we have passed. Certainly this is a more solemn anniversary than that of ten years ago when I had just returned from witnessing the signing of the Kellogg Pact in Paris! The moment is dark. The nations tremble on the brink of war even as I write. But forgetting the things that are behind, we press on and we know we shall have men and women of brave hearts and great faith as our comrades.

CHARLES CLAYTON MORRISON.

A Good Man of Business

EDITOR THE CHRISTIAN CENTURY:

SIR: I have often tried to discover what makes a man "a good man of business." My friends, who are a varied crowd, would agree in this at least, that I have no claim to rank as one. Far from it! But I have looked for him, and the other day I found him.

It is your practice, I hope, as it is mine when on a visit to a friend, to be content with whatever books I find in my room. Like an army, I live on the country. In one such room, richly furnished with books, I found the Business Man. He came in a volume of reminiscences, such as makes a perfect bedside book.

Some people are "absolutely" honest, though what "absolutely" means in this (or any) connection I am never quite sure. Others are, as the applicant for a post once said, of "fair average honesty." This man was honest without any need of qualification. One day he was showing a would-be purchaser over a house which he wished to sell. The buyer was pleased and offered a very good price. "Stop!" said the Honest Man. "You haven't yet seen the back stairs; they are in a dreadful condition; wait till you have seen them before you make your offer."

That was always his way. He made no bargain until he was perfectly sure that the worst of his own case was known. He went out of his way to save other people from giving too much. His friends made fun of him, and he used violent language to them if they suggested that he went beyond the bounds of law. What in the world had "law" to do with it!

Now he did not do this because it was good policy. Nevertheless you will agree that it *was* good business. For what is the alternative?

You remember Dick Swiveller, in *The Old Curiosity Shop,* who had the amiable habit of sending out for his dinner to various eating-houses in the neighborhood. His circumstances being such that he could not pay for those dinners, gradually he found one road after another where these shops were located barred to him, and his movements were severely restricted. That is what happens to a "sharp man of business." One road after another is closed to him.

The over-clever man of business who knows every "trick of the trade" bases his policy on the belief that the supply of successive dupes who can be taken in one by one is unlimited. It is large but not unlimited; some day the line ends.

Ever yours thoughtfully,
QUINTUS QUIZ.

Unity, Utrecht and the Unitarians

By Roland H. Bainton

GREAT strides are being made toward the union of all the Christian groups separate from Rome. Edinburgh and Oxford have paved the way and Utrecht has drafted a constitution. The Greek Catholics and the Lutherans, the Anglicans and the Nonconformists, even the Quakers have had a part.

The council at Utrecht wondered what should be required by way of belief. Some desired the inclusion of the Apostles' or the Nicene Creed. In the end this only was exacted: "Acceptance of our Lord Jesus Christ as God and Savior." The Unitarians and the Universalists are protesting that not only they are thereby excluded, but likewise the majority of Congregationalists and the liberals in the other denominations. The president of the Unitarian Association of America contends that "public morality and social reform" are central in Christianity and if anything belongs to the periphery it is the creeds and the theological dogmas. Jesus was not a learned theologian, but he was aflame for social righteousness. This was what he meant by the kingdom, and the kingdom, the president said, should come first.

The Penitent Thief

The patron saint of those who thus decry theology has always been the penitent thief. On what a minimum of theology was he admitted into paradise! Without baptism, without the Lord's Supper, totally innocent of infra- and supra-lapsarianism, con- and tran-substantiation, pre- and post-millenarianism. Right! But was the penitent thief after all without a creed? He believed that the man on the cross was a king who would surmount death and who, in his heavenly kingdom, could do something for those who trusted in him. This is a stupendous faith. The disciples themselves at that moment did not believe so much.

Social reform involves a creed. Dorothy Thompson's recent plea for European refugees assumes a faith in humanity—that men are worth helping, that one man is as much worth helping as another regardless of race, that an appeal to fair-mindedness and generosity will meet with response. And to the creed of Dorothy Thompson might easily be appended an impressive list of anathemas. If social reform and humanitarianism cannot dispense with an implicit creed how much less can Christianity, which came into the world as a religion with a message transcending Judaism and Stoicism? Utrecht might well have formulated a statement of faith. Christianity makes affirmations about God and man, about life and goodness, affirmations which were never more in need of proclamation than today when the Christian view is so brutally flouted.

I venture to suggest some of the affirmations which might have been made. The formulation is individual and could be improved in conference, but the subject matter I offer without hesitancy because it is drawn from the historic Christian stand.

The first is the affirmation of the essential goodness of life. God made the world and saw that it was good. Here is the core of the Christian doctrine of the creation as set forth in the first article of the Apostles' Creed, "I believe in God the Father Almighty, maker of heaven and earth." Those who deny this statement are those who deny the goodness of life. For them God is not the creator, because God is good and the world bad. For them the aim of life should be to escape from life, to stop the weary wheel of existence and sink into nirvana. Such a creed cuts the nerve of all social reform, which rests on the faith that life although corrupt is basically good and that its goodness can be recovered. All utopias and all reformations share this faith. The Unitarians who would shelve creeds cannot shelve this one. They are the first to subscribe to the first article of the first historic creed.

The Incarnation

Christianity believes that God makes himself known to man through man more than through nature. Here is the core of the doctrine of the incarnation. This term is derived from *in carne,* in flesh. God is revealed through flesh better than through stones and stars. Nature displays only the power and majesty of God, not his pity and compassion. The sea yawns and engulfs a populous island. The earth cracks and flames and swallows up a city. No pity here! Nature cannot prove that life follows death. The ancient religions, contemporary with Christianity, sought in nature the proof of immortality, supposing that the gods died in winter and rose in spring. But there is no proof here, only a colorful symbol. No seed, if really dead, ever bursts in the spring. Christianity says that we must look to the Word of God in humanity to discover compassion and resurrection.

Christianity affirms that the way to life is through death, the way to joy through sorrow, the way to fullness of life through sacrifice. This is the doctrine of the cross. Eternal life lies beyond tragedy. Here is the most distinctive, the most offensive and the most ineradicable note in Christianity. Those who deny the cross have cut adrift from the Christian tradition. Christianity with starker realism than any other religion has looked with unaverted face upon the ugliest tragedy of history and has seen there the emergence of triumph and eternal life.

Proof of the Resurrection

This life is the light of men, and it carries the power of transfiguration. Conversion is a Christian affirmation and another stumbling block. Celsus called Christianity an association of robbers, because robbers were admittedly accepted into the Christian fellowship and Celsus could not conceive of their changing. Christians pointed to the life of the churches as living proof that they had been changed. Here indeed was found the most conclusive proof of the resurrection, for how could a dead Christ effect such transformations?

Christianity demands loyalty to Christ as Lord. That was the first affirmation about Jesus. Especially now that lordship needs to be reaffirmed, when many lords are demanding unlimited allegiance. A friend informed me that when a Japanese Christian proposed to substitute for the Trinity a quaternity of Father, Son, Holy Spirit and the Emperor, he was rebuked for thus demeaning His Majesty.

Here are five essential affirmations: that life is good, that God is better revealed in flesh than in nature, that the good and eternal life emerges from tragedy, that human character can be altered, that Christ is Lord. These affirmations seem to me essential. Those who cannot make them, but yet love the Lord, should be asked to linger in the court of the Gentiles.

A Meaningless Formula

Utrecht might have said something like this. What it did say is impossible because meaningless. We are to believe that Jesus Christ is God. What does that mean? That he is the ruler of the universe acting in the role of the Son, as sometimes he acts in the role of the Father or of the Spirit? The formula might mean that—in which case Jesus would not be a man in any proper sense of the term at all. This was the view of the Sabellians. Again the words might mean that Jesus is God in the sense that he has only a divine nature and not a human nature. This was the view of the Monophysites. Or it might mean that Jesus is God in the only sense in which there is any God, namely in the sense that he is the highest formulation of human ideals. If this meaning be put upon the words the extreme humanist could subscribe.

Again if the formula be translated into Greek—and we are not to suppose that an ecumenical statement will be confined to English—then God becomes a more ambiguous expression. *Theos* can mean "deity" or merely "divine." In the latter sense the Arians applied the term to Christ. Here, then, is a statement about the godhead of Christ which might be accepted by Sabellians, Monophysites, Arians and humanists. If our conviction is that unity should be attained by a formula which each can interpret in his own way, then the creed of Utrecht is a masterpiece. The aim should rather be, I believe, to think as clearly and speak as precisely as we know how and to attain flexibility by humility and tolerance rather than by deliberate or unconscious ambiguity.

Utrecht or Nicaea?

The creed of Nicaea is superior to that of Utrecht because its description of Christ, if properly translated, is both clear and meaningful. The plea of the editor of The Christian Century that we "emancipate ourselves from issues that are purely verbalistic by discovering a kinship of meaning despite the opposition implied in words" might well start with Nicaea, and with the most offensive word of its creed, *homoöusios*. The term has been unhappily translated "consubstantial." A better rendering would be "of one being." The Son is of one being with the Father. The import of the formula is the exclusion of the merely accidental. How can Christ reveal the Father if he be nothing more than a chance spray unrelated to the sea? Nicaea was trying to safeguard the revelation of God in flesh by making more explicit the New Testament declaration that God was in Christ reconciling the world unto himself. The accidental, the merely moral is excluded. Christ participated in the being of God and for that reason Christ is not an isolated episode in history, but the key to cosmic reality.

Christ is not thereby segregated from humanity, for we also participate in the being of God and salvation consists in a fuller participation in that being. The Greek theologians, from Ignatius through Irenaeus, Athanasius, and John of Damascus to the Russian thinkers of our own day, assert that Christ became what we are in order that we might become what he is. We are to grow into godhead. Our lives are to be transfigured. This transfiguration is not magic, though the body is involved as well as the spirit. The Greeks had a perception of the value of religion to the body. The whole man is to be transfigured. Moral change is involved. To become God and to become a son of God are synonymous phrases. The transfiguration is sometimes described as entering into eternal life, which is a quality of life to be enjoyed now and hereafter.

Christ and Columbus

The preeminence of Christ for such a view is something like that of Columbus over all subsequent voyagers to America. Because of what Columbus did we are able to traverse the same course in about one-twelfth of the time and with only a day or two of discomfort. Greater things than he we are able to do. But who would compare the spiritual significance of our journeyings across the sea with that of the cruise of one who had to seize an idea, persuade a king and queen, quell a rebellious crew and watch the interminable waves, never sure himself that his idea was right until it was confirmed by the sight of land?

The Unitarians would probably subscribe to such a view. At any rate Michael Servetus, the anti-Trinitarian martyr, accepted the Greek conception of salvation and for precisely that reason Calvin thought him an impious heretic. Intoxicated with the idea of divine transcendence Calvin considered the deification of humanity a vilification of deity. Servetus answered that he wished not to degrade Christ to the level of men, but to elevate men to the level of Christ. Servetus was closer at this point to Athanasius than was Calvin, but neither knew it. The Unitarians might awake to find themselves in the stream of Greek mysticism.

In the meantime, those of us who stand in the Trinitarian tradition should recall in our approach to the Unitarians that we have sins to expiate. Our spiritual ancestor, John Calvin, burned Servetus because he would confess only Christ the Son of the Eternal God, not Christ the Eternal Son. The penal legislation of England, from the Restoration almost to the present day, was directed against Roman Catholics and Unitarians, just the groups left out by Utrecht. We have sinned against the spirit of Christ, and that is more serious than to err with regard to his person. Let us indeed preserve the ecumenical tradition, but not the code of Justinian with its death penalty for denial of the Trinity.

The Devil and the Deep Blue Danube

By Stanley Lowell

THE JEW in Germany is in a bad way. Driven from politics, ousted from the professions, his business and property virtually confiscated, he is being smashed against the wall. Ordered from the reich under conditions that make it impossible to leave, seemingly his only recourse is to depart this life altogether.

In a general way, most of us know these things are true. Much has been said of the economic and social aspects of this reversion to barbarism. But there are spiritual consequences of the new anti-Semitism about which little has been said. The soul of a deeply religious people has been tortured to the edge of sanity. This is the cruelest suffering of all.

To make clear what is happening to Jews in the "greater Germany" let me tell of my experiences on a recent Sunday in Vienna. I began the day by going to church. That has an innocuous sound. But this experience in churchgoing was different. In the first place, I heard a good sermon. But more of that presently. The striking thing about this English church service was not what was going on in the chancel but what was transpiring in the nave.

A Congregation in Vienna

The congregation took my eye and, I must admit, held it, more than should be the case when one is at divine worship. There was something different about it. For one thing, it was large. That in itself was out of the ordinary in an English church on a hot Sunday in a city from which most self-respecting English had recently departed. But there they were! Any minister who has dreamed of "packing them in" would have felt like seeking a call to Vienna after seeing that crowd. It appeared, furthermore, that this was not a characteristic Church of England congregation. This was true not simply of the manner of worship but of the physical appearance. It suddenly dawned on me that most of the people in this large congregation were Jews.

Then there was the sermon. It was good, as I have related. But more than good; it was vital. The preacher was talking to Jews. "Remember Lot's wife," he admonished them. They would be going presently to a new country. They would be establishing a new home. To be successful in their venture they must face it with hope. "Be strong, for the Lord thy God is with thee." They must forget the misery and heartache of recent months. Like the followers of Cortez who burned their boats on reaching the new world, so must they turn their back on an unfortunate past. They must start life over again, not looking back in fear and regret but looking forward in faith. They must go to another land with good courage. The Lord would go with them.

The children of Abraham, Isaac and Jacob listened with moist eyes to a Protestant clergyman as he brought a new message from their ancient story.

But my astonishment was not ended. There was an announcement that fairly paralyzed me. There would be a baptismal service, so the rector said, at three o'clock. Everyone who wanted baptism and had made the necessary preparations would have to be in the church by that time. Because of the expected crowds the doors would necessarily be closed at three. Instructions were given in order that the handling of the large group of candidates might be facilitated. All this, very clearly, did not make sense. Such things simply do not happen in the average church at home. (I know!) How could they possibly occur in a church so far removed from the potential source of converts? But as I looked again at the congregation a light began to dawn.

The Rector Explains

The questions in my head must have stood out like horns, for on learning my identity the rector promptly invited me to his flat across the way for a cup of tea. Arrived there, he settled himself back in an easy chair, balanced his cup of tea with all the precision of an Englishman, and explained. "Yes, they are Jews. This has been going on at the church ever since the anschluss. I have personally been baptizing from twenty-five to thirty Jews to Christianity every day and about a hundred on Sundays. Of course there are unusual reasons for their taking such a step. The baptism certificate often helps them in gaining entry to other countries, particularly in the British Empire. It does not affect their status in Germany at all, since the determinative here is not religion but blood.

"They come frankly acknowledging the desirability of possessing an Anglican baptism certificate but they also point out in substance: 'We really have no religion at all. We have long since abandoned the practices of our traditional faith and have found none to replace it. We might have taken this step years ago were it not for the old ones. Circumstances have speeded our decision. We want to be baptized into the Christian faith.'

"Well, what are you going to do?" the rector demanded. "Will you say it's too bad and turn them away because they can't be sincere in such a decision? Or will you simply take them at their word, treat with them as much as you can in the limited time, and accede to their request?"

Shelter for the Harried

In his mind there was clearly only one answer to such questions. So Jews in considerable number are becoming Christians in Vienna. At least, they are receiving Christian baptism. These people are the intelligentsia of Vienna. They are the erstwhile leaders in society, in business and the professions. Most of them speak two or three languages fluently. They were the cream of Austria. But now suddenly their status has changed. It has been noted that at least one of their grandparents was of a race inimical to the interests of the German reich. Overnight

they have become outcasts with a price on their heads. Their only haven is this English church which they probably never noticed before. Its services are probably the only public gatherings in Vienna where Jews would be welcome.

Who Are the Converts?

What are these people like? Well, a boy in his early teens came one day to the church bearing a letter from a friend of the rector. "This boy wants Christian baptism," the letter said. "But please be easy on the mental requirements. During the past five months he has been in hell and the suffering must have left its mark on him." This boy was handed a copy of the church calendar and told to come back later. He returned puzzled by the provision for fifty-seven Sundays in the church year. It was explained that the date of Easter varied and that since the church calendar must be built around this, the additional Sundays must be provided for. The boy went away and returned next day with an ingenious device of revolving disks which, when set at a given date for Easter, would then indicate a standard arrangement for the church year. This came from a boy whose mentality was supposed to have been impaired by the sufferings he had endured!

A girl came with the usual request for baptism. She was handed a catechism and told that the rector could not see her until later in the week. Two days later she was back having memorized the entire catechism in a language with which she was only vaguely familiar. So one might go on with story after story about the capacity of these people who are now serving as scapegoats for a frustrated, frenzied nation.

That afternoon I saw folk of this type being baptized into the Christian faith. But it was a depressing experience, much like the usual funeral. The church again was jammed to the doors, almost entirely with Jews. But the benign spirit which had dominated the morning worship was missing. Gloom prevailed. The faces were those of the doomed.

The first woman to approach the chancel fainted dead away under the emotional stress of the moment. Most of the others looked as though they might. Each face presented a never-to-be-forgotten study in mingled emotions. They ranged from the furtive look of the young fellow who had failed at his catechism and tried to sneak into the line regardless, to the agonized countenance of the venerable old man whose lips moved as though in entreaty to Father Abraham to forgive the sacrilege. Many of the "victims" actually winced as the dread sign of the cross was made on the brow. Everyone felt the agony of the situation, but what was there to do? Barbarism had driven them to this extremity. The participants were engaged in a procedure not of their choosing and they went about it with the air of men who will do their duty even though it be unpleasant.

I who watched them all was heavy in spirit. There was no exultation here. I doubt that there was any rejoicing among the angels in heaven. In those faces was the suffering of centuries. Here was laid bare the soul of a people who, having endured almost every conceivable form of physical, political and economic persecution, must now suffer this spiritual indignity. One by one more than two hundred Jews bowed their heads and received on the forehead the mark of the cross. One felt they must have known much about the kind of thing of which the cross is a symbol.

But there was consolation. As one intelligent Jewish woman remarked with no trace of levity, "All the waters of the Danube couldn't wash the Jew off these faces!"

Life in the Futilitarian State

By Wolfgang Krebs

I AM a man in the prime of life, in excellent health, normal in every respect. There is in me the living desire to be active in my craft, not only because of the necessity of making money, but to see things grow under my fingers, to create, to be part of the creative force that constantly forms and reforms the universe. It would seem that I possess the primary requisites for achieving a normal, happy existence for my children, my wife and myself. I would achieve that existence but for one fact. I am unemployed.

To be unemployed means to be living in a different world. This different world, peopled with thirteen millions unemployed and their dependents, spreads like gangrene into your own. Steadily, our people acquire a different set of rules of conduct. Anything goes that furthers survival. Our fundamental law is the law of self-preservation. It is not easy to apply this law in defiance of an overwhelming majority which considers it illegitimate. Only the strong and resourceful are successful in its application, and they only to a limited degree.

When the Lay-off Comes

Except for a few workers who enjoyed seniority rights, short-time work dwindling down to two days per week was the rule for months preceding the final lay-off in the machine shop in which I worked. Furious competition with a rival concern forced the management to initiate a new speed-up which geared production methods to a tempo bordering on the insane. Efficient young men with stop-watches in their hands laid down the law as to just what constituted a fair hour's work. Two machines were installed, each doing the work of fifteen men. Yet in spite of such desperate efforts the company in those months operated without a cent of profit and finally lost a two million dollar contract to the rival concern, which had offered to do the job for fifty thousand less.

Having foreseen the inevitability of it, I was neither shocked nor disappointed when I finally was laid off. Neither did I blame my employers for my predicament. I saw, with a terrible clearness, that they themselves were victims of a monster that devours its own children. But I thought of my careworn comrade at home, of the four children whose chance of a happy, normal childhood hung by the slender thread of the ifs and whens of my being steadily employed.

There followed an intensive job-hunt during which I was home only at night. Sometimes, when canvassing neighboring states, city by city, town by town, I didn't come home for days. Often I slept in empty houses, in railroad terminals, eating little. In those job-seeking raids I spent around thirty dollars for transportation—about a third of the amount of the relief checks I received in that two-month period. My job-hunting efforts yielded nothing.

No Work on Any Terms

In the end I offered my services without pay to the struggling owner of a small machine shop, simply to gratify an urge to remain active and to gain the new experience which this man's particular line of production afforded me. My man merely smiled understandingly and said that he didn't think it fair to let one of his three faithful helpers go in order to keep me working for nothing. I had not realized that my proposal would involve any such outcome and agreed at once. Newspapers in search of a good headline please note: "Skilled Worker Can't Get Job Working for Nothing."

I mailed perhaps two hundred letters answering want ads and applied in person to those firms and individuals desiring an interview with the applicant. More expenses for stationery, stamps, carfare. So far not a single letter has been answered. When I made personal applications I found that the man-supply outnumbered the demand by the ratio of 100 to 1. It is just as difficult, not to say impossible, to land an odd job lasting for only a few hours, a half day, or a day or two. People do their own repairing, their own lawn-cutting, and those who can afford it keep regular help for tasks of that sort.

Every person on relief is warned to report such odd jobs, even if he or she makes only as much as a single dollar. Such sums, if reported, will be deducted from the weekly relief check. Thus a penalty must be paid by the man or woman who thinks that a family of six cannot exist on $11.50 per week. The man on relief feels that all his efforts are in vain, that he is an inmate in a vast jail. His crime is poverty and unemployment; his penalty is to be sentenced to live on a level which grants him about one-third of the most essential civilized necessities.

So much about the possibility of fighting unemployment by trying to land a job. I know full well, from bitter experience, that if I again land a job during the mirage of a three month fake prosperity, the insane speed-up system will again sweep me and millions of others out of the shops. For no matter how vast the market (I don't mean the potential market of the working class, but its actual market of limited buying power which is dependent on multiplication of jobs) it will be saturated in short order by a production whipped into a tempo that leaves the worker for hours afterwards with twitching nerves and trembling muscles. And our experts will again utter stupid platitudes, ad nauseam et ad absurdum. "Those are cycles, children," they will say. "Don't you know? Business cycles. Patience!"

Alas, the cycles, it seems, will always be with us. Can one eat cycles?

Living on $11.50 a Week

Now then, consider my case, which is a typical one. Having been through recessions (fancy name!), temporary lay-offs, short-time periods, I faced unemployment without financial resources. For the whole wants of a family of six there would be allotted $11.50 per week. Rent, gas, water, heat, clothes, food and medical care were expected to be provided out of that sum. It is a hopeless prospect, no matter in what direction one turns. Consequently, first and foremost, we eat. The meals are simplified to the ultimate degree in order to scrape together small sums with which we can temporarily hold off the landlord. How long that can be done I don't know; he has already threatened me with eviction.

How, then, do we manage? How do we get along? We don't manage and we don't get along. We survive, from day to day, by my cunning, by my thousand and one big and little tricks, by a ceaseless, hard warfare which I wage. The essence of my code of morals can be squeezed into one word: defense. It is my *leitmotif*. This defense is twofold, mental and economic. The latter embraces the realization of such elementary necessities as food, shelter and clothing, necessities which heretofore were considered inseparable from our type of civilization, but in the present scheme of things aren't. I shall deal with this aspect later, because the success of my economic defense is conditioned by my mental struggle—everything depends upon whether or not my mentality remains virile, unimpaired, spirited.

Dealing with Worry

It was imperative that I evolve a rational attitude toward my mental habits, especially the tendency to worry at all times. I must be like a fighter who is determined to stay the full limit against a more powerful enemy—and never mind Queensberry rules. To achieve that end, I had to be specific. I made for myself an iron rule to do all my worrying, or rather to consider all the matters about which I might worry, at a definite time each day, say, from 6 p.m. to 7 p.m. For the remainder of the day I dismissed from my mind by an act of willpower all thoughts that tended to upset my equilibrium.

It was hard, but I managed to stick to my guns, and in the end I boasted approximately a 75 per cent victory. Many will consider my method mechanical, and some will think it downright crazy. I am satisfied to note that the procedure is effective in my case. If emergencies arise, such as the arrival of a threatening letter from a creditor or the creditor in person, I manage to read and listen in a wholly detached manner. You see, it isn't my worrying hour. And so I put the stuff on ice until the proper time has come for its mental digestion.

The necessity to read fine books, to listen to good music, to see a picture now and then (even at the price of fore-

going meat for a day or two) needs no elaboration. Praise be to those fine public libraries where a man may open his heart and mind to the great brooders of all centuries! Good books, good music, good pictures—they all help to keep one's mentality at par, to ward off spiritual stagnation. But they can't do so forever. One can't eat books, sentiment, and the spirit of Valley Forge.

Keeping the Body Fit

Sustaining forces pour into me out of the goal-sure fight for a world in which such unpardonable atrocities as unemployment and poverty will be a thing of the past. For this fight, too, I keep myself in decent shape, mind and body. A daily routine of strenuous exercise and rigid discipline in the use of stimulants serves to keep my body flexible and hard. Voluntary work on community projects for the common good, such as helping to build playgrounds and the renovating of old houses for boys' clubs, I find fine opportunities to forget my own affairs and to do useful, even if unpaid, work.

Needless to say, this building of a mental defense must extend to the rest of the family. Helping my wife with the dishes and the floor scrubbing and raising vegetables on a vacant lot are cooperative undertakings and a source of much merry banter. Having been through war, revolution and near-famine, I am made of sterner stuff than my mate, having been tempered, case-hardened, in those processes. All the atavistic impulses of those days now rush to my defense. My cheerfulness, because it is not faked but conditioned by the survival of worse times, helps to cheer my wife. I thank my lucky stars that I may pour strength into her frail body, confidence into her hopelessness, stiffness into her faltering courage.

Tricks in Economic Defense

But how about my economic defense? All will agree that here the best weapon is enough currency. Which automatically excludes it from my arsenal. My weapons are of a different nature. They range from subtle trickery and false promises to a stiff poke on the nose, a kick on the shins, a bounce on the head with a baseball bat. There are the time-honored devices of putting off the creditors by giving them small sums and promising bigger ones; of telling them that a job is in the offing; of assuring them that negotiations for a loan are under way. I can always maintain that the loan didn't come off, the job didn't materialize. Those tricks work only for a limited time, but they serve to stave off disaster for a few months. Under economic defense, probably, should be listed the noble secret of obtaining gas, electricity and water at the lowest possible cost. All the unemployed share that secret.

If tricks and diplomacy prove ineffective, force, violence and the implied use of force often bring good results. Remember, before you condemn me, I am fighting the threatening annihilation of my home, against the tearing apart of people who love each other dearly. Until a saner way of living and working is established, force and violence will play a definite part in human relationships.

During the Hoover depression, after an involuntary idleness of one year and a less-than-subsistence grant from a fine but hard-pressed private welfare agency, my landlord announced eviction proceedings. Returning from another fruitless job-hunt, I saw him fling back the door, pushing it against my wife, who staggered into the room under the impact. I heard him use abusive language. I stormed up the stairs, struck him in the face, threw him down the stairs. That made eviction a sure thing. But a friend in the health department obligingly tacked a "Measles" sign on the door. This gave me a chance the next day to announce with dignity to the constable: "Don't you see you can't enter the premises? It's against the law!" "You got me there, Bud," the constable said.

Before the legal period had expired I had moved with the help of a pushcart and $22 (loaned by a friend) into a cottage on the grounds of a millionaire owner. When, after a month, I was unable to keep up the rent, the millionaire and his rental agent hankered greatly to make us park beneath the stars. But the millionaire's lady was active in local welfare work. Think of the publicity! "Millionaire has jobless family evicted. Wife prominent welfare worker." I had known beforehand what it had been important to know and had built my plans thereon. That particular example of economic defense was a stroke of genius, no less, if I do say so myself.

Dealing with the Law

Your wife lies suffering in childbed. You have worked short-time for months and you can't pay the rent. The landlord calls, is noisy, talks about eviction and gets on your nerves. What does one do then? It may be effective to ask him to step onto the back porch, four stories above a cement yard, lift him playfully atop the fence and explain to him the laws of gravity. You may add that you would like to demonstrate this law, using him in the experiment, unless he would prefer to let you stay in the house until you have a job and a chance to pay the rent. Sometimes this method is used with the desired success.

Sometimes the mere threat of violence is sufficient to fend off disaster. I avoided eviction once by telling the landlord that I would resist by force and insinuating that, after the battle, the premises would be much worse for wear and tear. He, a kindred spirit, seemed to admire my stand and gave me a term of grace during which new developments made it possible for me to stay. I was glad a peaceful solution could be found.

Once I threw out a constable who had come to put his marks on our furniture. He had tried to bluff his way in without a warrant, and I happened to be within my legal rights. But I say that if he should come with a warrant he should be thrown out, and never mind the consequences. This may be foolhardy for an isolated individual, for the "law" will win in the end. Far more effective would be united resistance from hundreds of men suffering the same tortures. Then the authorities would have to consider widespread militancy and "go easy" on evictions. But as for myself I will fight, whether I am alone or standing with hundreds. Perhaps others, thousands, might take up the struggle; perhaps something might then be done to stop the vicious, stupid practice which deprives economically helpless people of their shelter, not once, but again and again, as they are harried from one resting-place to the next.

OCTOBER SURVEY OF BOOKS

Science and Beyond Science

THE DEGREES OF KNOWLEDGE. *By Jacques Maritain. Charles Scribner's Sons, $6.00.*

IN THIS book the vast problem of the bearing of our inherited ideals upon contemporary science is given grandiose treatment. This is what a gifted Thomist who studies carefully the actual state of natural science (not so carefully the state of Protestant philosophy) can offer. The resources upon which such an author can draw are impressive. An elaborate philosophical scheme not only furnishes a place for everything, but interposes itself between the author's arguments and any criticisms which one might wish to make of them. To say anything relevant it seems one must almost become a Thomist oneself.

The greatest merit of the book, in the reviewer's opinion, is the profound discussion of the relations between natural science and metaphysics. Some very fine things are said concerning the error of trying to reduce all knowledge to the type which has proved successful in physics. The latter part of the book gives some valuable analyses of mystical experience. The whole forms almost an encyclopedia of Roman Catholic philosophy, with primary attention to the interrelations of different branches of knowledge. The lack, in much Protestant thought, of a clear conception of what is distinctive of philosophy is a weakness that makes this sort of book, by contrast, irresistible to some readers.

As was to be expected, the author can see little but distortion and error in modern philosophy. "Idealism" is the *bête noire*. No hint is given that the last fifty years have seen the complete overcoming of the anthropomorphic aspects of idealism to which the author so rightly objects (but which were largely absent in the very earliest of the great idealistic systems, that of Leibnitz) not at all through a return to Thomistic dualism, but through a generalized conception of the social nature of reality, an objective panpsychism for which the world is "an immense family"—to use Maritain's own words, but accepting, as he cannot, their full meaning. In this form of idealism the remnant of materialism which medieval thought involved is transcended, and yet the view is as "realistic" as any view can be. The greatest representative of this view, Whitehead, is twice referred to by Maritain, but only for the purpose of attributing to him a view of Russell's with which Whitehead disagrees. Other representatives are chiefly conspicuous by their absence.

Again, nothing is said about the criticisms which Protestant theologians have recently isolated as the real objections to the medieval conception of God. I mention but one of these. Maritain himself says that the human soul cannot "exercise any influence on God, or . . . enrich the being of God with that being itself, which would be absurd." God is absolute perfection, he is all-value, and we can neither add to nor detract from this absoluteness. Very well, then whatever we do, sinful or righteous, existence will contain the same value; for you cannot add to nor diminish the absolutely infinite. Metaphysically man, and the whole creation, accomplish nothing; without them, no less value would have existed. Religion is the belief in the absolute superfluity of man! Without noticing that this constitutes a *reductio ad absurdum* of the position, the author goes on to say that nevertheless in the mystic state the soul, in giving itself to God, does really give him something; for it gives God to himself, since by participation in God the soul in a fashion becomes God. But the disturbing truth is that even if this takes place God is no more happy or rich in values than he would have been had the soul used its free will to sin, or had the world not been created. Yet God is "grateful" for this service which does not serve him. Until we have before us careful answers to this and other equally clear-cut objections we shall have little reason to give half a lifetime to the study of medieval writings in order to be equipped to deal with the minutiae of a system of ideas that to many of us is as certainly impossible as any philosophical system can be.

It is important to note that recent thought makes clear the possibility of renouncing Thomistic theology without giving up every idea of metaphysics as in a sense an a priori science, or every idea of God as perfect or in some sense absolute. We are not reduced to a merely empirical theology, or a purely finite, limited, or relative God. Rather we must distinguish between "open" and "closed" dimensions of value, the latter (e.g. righteousness) admitting of an absolute maximum (holiness), and the former not (e.g. the happiness or esthetic richness of God's life). When this is done, the whole segment of Thomistic ideas that really function in religion (I am not here considering revealed doctrines such as the Trinity) can be defended (for example, omniscience, even omnipotence properly defined); but the non-religious, merely technical conceptions, derived from Greek philosophy and violently read into biblical texts, such as pure actuality, impassivity, immutability, will be found equivocal, true if limited in application, as Thomists do not limit them, to one aspect of God (notwithstanding his "simplicity," which is itself true only of one aspect and cannot be used to discredit every distinction between aspects), otherwise radically, utterly false. Thus by a systematic transformation many of the marvelous subtleties of the venerable doctrine can still be used, and justice done to a thousand years of intellectual and spiritual effort, without our falling into the unplausible if not arrogant belief that the theological efforts of the subsequent six or seven centuries have produced only barren repetition and error.

CHARLES HARTSHORNE.

Can Any War Be Holy?

CHRISTIAN ATTITUDES TO WAR AND PEACE, A STUDY OF THE FOUR MAIN TYPES. *By T. S. K. Scott-Craig. Charles Scribner's Sons, $1.75.*

THIS important book by the lecturer on Christianity and Western civilization at Hobart College divides Christian thought on this momentous issue into four schools corresponding to the four great theological traditions. The first is absolute religious pacifism, "derived directly from the spirit and principles of the synoptic gospel" which "remain as the ultimate ideal and as a judgment on all attempts to give due place to the lesser values." The second is the Catholic tradition, running back to Augustine, depending upon a mixture of natural and revealed theology for its conception that under certain circumstances wars may be just. The third tradition is the evangelical, represented by Luther, which like Catholicism finds itself sanctioning war, but because war comes in through the wide door opened by human sin. So Catholicism has sanctioned such a just war as the rape of Ethiopia and evangelicals have approved of such "inevitable" sin (manifest destiny) as the conquest of the Philippines.

The fourth tradition is the liberal, founded by Grotius, based upon confidence that human reason and will can effectively pick and choose from the good of all the systems and achieve peace through international law enforced by international police.

This reviewer would like to discuss at length the author's rejection of the adequacy of the life and teaching of Jesus as a basis for Christian ethics, but that would require another book. It is hardly necessary, moreover, when the author is compelled to quote in substantiation of his position Harnack, the German scholar who wrote in the false dawn of German culture before the World War: "As a result of that frame of mind by which we are united with Him, we desire the existence of a national state, with a character and purpose with which Jesus was not acquainted. We will not allow ourselves to be led astray, even if, in this form of human nature, various features are as sharply opposed to the mode of life and standpoint of Jesus as the dauntless use of arms." The course of history since that was written in 1909 would seem to require re-examination of such uncritical nationalism. To this reviewer the least satisfactory section of the book is that which deals with the synoptic tradition.

Probably the most valuable parts of the book for most Protestants will be the careful study of the historic theological roots of the war issue as seen by Catholicism, evangelicalism and liberalism. One can be deeply grateful to the author for careful and reverent scholarship even though it is impossible to draw conclusions similar to his from the facts he so ably sets forth.

HAROLD E. FEY.

Lunatics at Large

THE TROUBLED MIND, A STUDY OF NERVOUS AND MENTAL DISEASES. *By C. S. Bluemel. The Williams and Wilkins Company, Baltimore, $3.50.*

WHETHER or not one fully agrees with the statement of Dr. Bryan, superintendent of the Worcester State Hospital in Massachusetts, that the problems with which the minister and the mental hygienist work are exactly the same things in different terminology, it is still true that knowledge in the field of mental disorders is increasingly recognized as essential for the effective minister.

This book by Dr. Bluemel is an endeavor, following in the trail Menninger cut ten years ago, to explain mental diseases and personality maladjustments in terms comprehensible to the lay reader. Dr. Bluemel, who is a psychiatrist at the sanitarium in Denver, does his job exhaustively. He discusses several scores of forms of psychoneuroses, then various kinds of traumatic hysteria, then the classical mental illnesses and finally such sundry disorders as alcoholism.

Keeping a sane and wholesome point of view, Dr. Bluemel does not run away on any bypath in this field where bypaths abound. He sees the value—yes, the indispensability—of healthy religion as a foundation for mental health: "One can scarcely be at peace without religion, philosophy or faith. Religion gives hope and solace; it makes life endurable when burdens seem intolerable." (p. 507) His discussion of alcoholism, in which he clearly discloses the compulsory nature of the drinking and the infantilism in the personality which is the root cause, will be helpful to religious workers.

But the one height of originality and cogency in the book is hit when Dr. Bluemel turns his powers of psychiatric analysis upon the business and political worlds. He frankly includes "Big Business" in his chapter on the maniacs. "From the point of view of psychiatry," he writes, "there is something typically maniac in Big Business of the type that booms and breaks." (p. 466) High pressure advertising and salesmanship also have motivations which Dr. Bluemel classes as psychopathic. Under the heading "Public Lunatics" he strips political leaders of their psychological deceit: "The militant dictator is unquestionably a psychopathic figure." Democracy is endangered because "the compelling urge to leadership is itself a psychopathic trait and it seldom associates itself with judgment or wisdom." (p. 495) Thus the public lunatics who escape the asylum push themselves to positions of leadership and drive the world into war in spite of humanity's universal desire for peace.

Though anyone could well go out of his way to read these last two chapters, I must say in conclusion that this book as a whole is not done in the most useful form for ministers and the general public. The author burdens his book with too many case studies, piled in series and uninterpreted; the whole is too bulky for ordinary reading. Dr. Bluemel's book will probably do best as a reference work, or for professional students.

ROLLO R. MAY.

A Guide to the Future

THE LORD HELPS THOSE. *By Bertram Fowler. Vanguard Press, $1.75. (Special edition available through the Cooperative League, $1.00).*

HERE at last is an answer to that devastating drama, *The Class of '29!* You remember its stark picture of unemployed college graduates and their dreadful disintegration—the one who washed dogs for a living supplying comedy relief and an acrid comment on the advantages of dogs over men under the present system? The play represented the protest stage through which we have perforce been passing. One of this season's best-selling books, *The Flying Yorkshireman,* presents a similar thesis in its novella of the Bowery flophouse. On New Year's Eve a man dies of ruptured appendix, in unattended poverty. Each other man wonders "when will it be my turn," and the Pole supplies the vituperous climax about the whole system's being awry.

Into this field filled with prone figures of self-pity and dangerous inanition, Fowler's masterpiece crashes with its challenge to youth and age not to lie down on the dole or even the WPA. It supplies the needed next step after the protest stage, the technique for action. It boldly and convincingly builds the new world through cooperatives and progressive education—not the familiar pale imitation of that desideratum, but the sort of thing that Socrates invented and Col. Francis W. Parker brought into circulation. Why was Socrates socratic? Because he asked questions. At the dawn of civilization he developed in his students initiative, resourcefulness, the "get-up-and-go" of pioneering America.

Fowler suggests that Americans must go pioneering again, because civilization is challenged now by problems more baffling than in the age of Socrates; and he localizes them among the farmers, fishermen and miners of a good nearby research-field, Nova Scotia. These folks have regained their lost democracy in one decade through education and organization. Chapter by chapter the book unfolds the different forms of needed cooperatives.

Fr. Jimmy Tompkins is the hero, who has out-socratized Socrates. He has demonstrated that underprivileged adults in wide areas can be remade by sound education, as completely as plastic and privileged children. And not merely the "true story," but a workable textbook outline, and an inescapable dynamic, are supplied by the author, for similar transformations in "a thousand communities." The Nova Scotia story is supplemented by acute evaluations of both

strength and weakness of cooperatives elsewhere; and universities are challenged to supply materials to regional groups of discussion circles, upon an interfaith basis, as does St. Francis Xavier.

Of a sudden the progressive education movement is unshackled from dependence on endowments and even ordinary school equipment, set free to work among the millions who never get enough to eat in America and the many more who need to be asking "where do we go from here" in the present world situation. If "history is the race between education and catastrophe," here is the book-of-the-hour to enable education to win.

All it needs—this new creative education which transforms communists into cooperators and defrauded and despairing hamlets into progressive and proprietary communities—is a genuine pastor or priest or lay leader possessed of universal religion like Fr. Tompkins. Even more do the pastors need this new way of community regeneration. Used as text in a credit course on "The World Mission of Christianity" this summer, the book evoked sustained enthusiasm among midwest church leaders from many states, because it provides solutions instead of merely raising problems. Its climax and objective is to get ethical Christianity to work again in a community.

Likewise in the world community. Kagawa's latest word (quoted by Dr. T. T. Brumbaugh on page 1062 of the Sept. 7 Christian Century), on the reaction against internationalism and pacifism in his country as caused by the fact that neither had helped solve Japan's economic problems, explains why the turning away from Christianity to Shintoism in Japan should cause the church to recognize its greatest lack as "a lack of love." Midwest churches are using Kagawa's *Brotherhood Economics* (Harpers, $1.50) along with Fowler's book as the main text, in courses this fall on world peace through international cooperatives, and attaining the insight that the emancipation of the underprivileged in Western countries is unavoidably bound up with the emancipation of the Orient, and the abolition of war with that of poverty. Fowler's second book so far outdistances his first as to be epoch-making.

HELEN F. TOPPING.

A War Between Cultures

THE REAL CONFLICT BETWEEN CHINA AND JAPAN. *By Harley Farnsworth MacNair. University of Chicago Press, $2.00.*

ONLY one explanation is possible of the title which Professor MacNair has given this slim volume. Evidently he sees the present war in the Far East as primarily a clash between opposing cultures rather than as the result of a collision between political interests. On the one hand, he points out, you have in China a huge, sprawling land—a civilization rather than a nation—with a tradition of political laissez faire, social urbanity and toleration. On the other, you have a little, tightly knit empire, with a tradition of feudalism, national pride (vainglory might be a more accurate term) and a form of emperor-worship which has no parallel in the modern world but has enormous practical consequences. Neither country has been as much affected, under its surface, by Occidental influences as has been commonly believed. But the culture of Japan cannot, by its very nature, live at peace with that of China within the constricted area of eastern Asia.

In the deepest sense Dr. MacNair, who is professor of Far Eastern history at the University of Chicago, is probably right in entitling his study of this clash of cultures *The Real Conflict Between China and Japan.* But those who buy the book expecting a study of the current war will be badly disappointed. Except for a few references to the bestial conduct of Japanese soldiers at the capture of Nanking, there is almost nothing about the war in the book. What Dr. MacNair gives is a rapid but fairly inclusive study of Chinese culture, as shown in the writings of sages and the rescripts of emperors, followed by a similar study of Japanese culture, also as revealed in ancient documents. The inferences to be drawn from these two groupings of material are then briefly outlined in a single chapter of "conclusions." The most disquieting fact about the book is its suggestion, if the MacNair thesis is right, that barring a complete smash-up of one of the two cultures the East is in for an irrepressible and interminable conflict.

To many Americans who read this book its most informing, and important, section will be the appendix on "The Contemporary Conflict in the Japanese Empire between Christian and Shinto Ideology," which Professor MacNair presents as having been written "by a recent resident of the Japanese empire." To put it bluntly, this appendix raises the issue as to whether Christian missions as now conducted in Japan do not involve a denial of the essentials of the Christian faith. I have never seen this issue so searchingly presented. But the anonymous author writes as though he knows what he is talking about. For example, he tells of a questionnaire presented to Christian ministers by the police: "Do you regard the emperor as God?" and the answers: "He is the incarnation of God," "Yes, he is God," "He is inviolable in his person," etc. I should like to hear this appendix discussed in a meeting of the Foreign Missions Conference of North America. How about putting it on the agenda at Madras?

PAUL HUTCHINSON.

A Mirror for Liberals

THE SUMMER SOLDIER. *By Leane Zugsmith. Random House, $2.00.*

THE FALL and winter publishing season is already a success so far as I am concerned. For here it is only October 1 and I have already had one grand novel; sometimes that is not a bad record for a whole year. *The Summer Soldier* has two things to commend it. First of all it is a good story—a little detail frequently omitted by contemporary novelists who deride, but do not rival, stodgy sentimental Victorians, such as Dickens and Thackeray. In addition, it shows a rare gift in the creation of character, in laying bare the workings of the mind, the plumbing of motives and, with some characters, the mysterious twilight land of self-deception.

Added to this, there are two other things which many readers will find in the book, both unpleasant and both valuable—shivers and squirms. Miss Zugsmith neither shivers nor squirms. But the reader does. The shivers come with the description, restrained and objective, of the terrorism and repressive violence in a southern mill district, somewhere south of the Mason and Dixon line. It is all painfully familiar from the news of almost any day; yet in the terse narrative the picture of an American brand of fascism, of economic ownership taking over civic and political authority in lawless fashion, becomes freshly sinister and threatening. The "squirm" for the reader comes in with the fact that this violation of civil liberties and beating and killing of union members and organizers, is really only incidental to the author's main purpose, which is to study the reaction to this situation in a group of liberals who make up a com-

mittee to investigate and report on this typical industrial war.

For this purpose Miss Zugsmith assembles a group of six more or less typical "liberals," whose approach to industrial and social conflict has been largely academic, literary or vaguely idealistic. How do they "take it" when they come face to face with the real thing—raw, brute violence, fanatical race hatred, cynical contempt for law? It is that which makes the liberals squirm. A forgotten Elizabethan drama, of composite authorship, was entitled *A Mirror for Magistrates.* This novel might be subtitled, "A Mirror for Liberals," for it gives the disturbing sense of sitting in front of a candid camera.

Into Chew county, where the violence occurs, goes a committee of New York liberals to investigate, organized by a secretary of a civil liberties society. It is composed of a dramatist, a professor of esthetics, a woman social worker, a preacher and a society butterfly, valuable for the prominent name of her divorced husband. They go to Chew county, are soon driven out of it; their local contact, a union laborer, is killed; two of the men in the party are badly beaten up. Three return to New York having had enough of militant action, three others are only more strongly determined to stay in the battle for the duration of the war.

The locale of the action is the south. It might be Marked Tree, Arkansas. It might also be South Chicago, Youngstown or Jersey City. In black moments we are tempted to think it may be the United States of America. Miss Zugsmith makes it clear that when fascism comes to America it will not be labeled "made in Germany"; it will not be stamped with a swastika; it will not be called fascism. It will be called, as it is being called, Americanism.

But the main interest in the novel is not economic or sociological; it is no mere footnote to Marx. It moves in the novel's true domain, the creation of character. The theme song is taken from Thomas Paine's words: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it *now,* deserves the love and thanks of man and woman." With these words of Paine's the author performs the old miracle of Eden, breathing into her characters the breath of life, and they become living souls. Take the professor, for instance. (That is where the present reviewer squirms!) He joins the committee largely because he likes to dramatize himself as a leading liberal, partly because he wants to justify himself before his radically minded son. He discourses in "resonant classroom tones" and academic jargon. The report of his "stream of consciousness" while he is considering whether to go on or not is a mercilessly realistic thing. He feels the stigma of "bookishness" as the author thus does a surgical operation on his mind: "Immediately he thought, inexorably and with bitterness, of people who called him an eclectic. Yes, they were right. There seemed to be nothing in his mind that he could call his own. For every situation he had a bookish reference. He was nothing more than a repository of other men's contributions and, at best, capable of making independent comments on the work other men had created."

The portrait of the pastor, Walter Shoemaker, liberal, courageous and sincere, is the most honest, accurate and fair picture of a minister I have met in any contemporary novel. Miss Zugsmith knows the inside of a parish today. She knows the many subtle pressures the parish minister who takes his gospel seriously meets. The dramatist, Donohue, is a memorable portrait of a man divided against himself, seeking relief from personal divisions and inner conflicts in outward social ones.

The preacher, the dramatist, the civil liberties secretary stand the gaff and doggedly continue the struggle. The professor, the social worker, the society adventuress throw up the sponge and retreat, nursing their rationalizations, except that Mrs. Gilman, the spoiled society woman, who had gone into social protest as a new interest on the waning of psychoanalysis as a diversion, is honest enough to recognize her own shallowness.

The novel never goes moralistic but it demonstrates clearly that liberalism must be made of sterner stuff than self-dramatization, sunshine patriotism, or escape devices. It is the parable of the seeds and evil over again, and thus may be said to have a definitely religious content, the need of a fighting faith. "And other seeds fell on rocky places, where they had not much earth, and straightway they sprang up because they had no deepness of earth. And when the sun had risen they were scorched and because they had no root they withered away."

Miss Zugsmith makes a remarkable use of the "stream of consciousness" recording. The streams may not run as deep as those peered into by Virginia Woolf, but the water is clearer. The result is an uncanny, almost shameless, presentation of a mind thinking, with the hood of the engine lifted.

A final word of gratitude: I am grateful for a novel that does not rival the *Encyclopedia Britannica* in weight. A fatigued reader once said that he liked *Gone with the Wind* better than *Anthony Adverse* because it made his arm ache less. I like *The Summer Soldier* better than either. It takes less muscle, and leaves time for some other things, such as Czechoslovakia, and, possibly, getting some work done.

HALFORD E. LUCCOCK.

Christian Thought Today

CONTEMPORARY CONTINENTAL THEOLOGY. *By Walter Marshall Horton. Harper & Brothers, $2.00.*

WE HAVE come to expect from the pen of Professor Horton excellent summaries of the thought of others. His impressionistic word pictures have an accuracy and comprehensiveness which one would hardly expect in so few pages. This volume lacks the one-sidedness which has marked some of his previous work. His enthusiastic pronouncements of the death of liberalism and of the centrality of Archbishop Temple's thought have seemed excessive. In this book, he tries to give each position its due, and the result is a fairness which should satisfy most of his critics. He admits that liberalism (whether Catholic or Protestant) is essential to religious growth, especially when in it are found the depth and balance which can account for many of the facts of a complex and confusing cosmos.

Most Americans are inclined to believe that Continental theology means Barth, and that Barth can be summarized in the parody of William P. Merrill's hymn:

> Sit down, O men of God,
> His Kingdom He will bring
> Whenever it may please His Will;
> You cannot do a thing.

This is simply not a true picture of the situation. All the Continental churches bear the scars of a theology of crisis. Barth "was the stormy petrel of the whole movement." There is an apocalyptic sense of a "fourth dimension" which is lacking in our "plumbers' paradise." This, however, does not lead to ethical indifference.

The author has picked certain representatives to give the reader a taste of significant aspects of Continental thought. Throughout all the pages, the spirit of Barth appears in the

form of the question, "What think ye of Barth?" Orthodox thought is presented in terms of two exiled Russians, Berdyaev and Bulgakov, who have been influenced by Dostoievsky. They see the tragedy of man's existence, and yet they hold to an ultimate hope for his redemption. The examples of Romanism are Maritain and Przywara. Maritain represents a mediating position between the pessimism of Barth and the optimism of discredited liberalism. "The true Christian doctrine of the world and of the earthly city is that they are *at once* the kingdom of man, of God, and of the devil" (p. 60). Przywara's *Analogy of Being* is significant, because it points to the truth of man's freedom in a world where God is truly immanent and transcendent.

The chapter on Germany will probably arouse the greatest interest. Horton traces the rise of both Barthianism and Aryanism in an environment sick to death of liberalism and freedom. Barth's position is sympathetically treated and is compared to those of Przywara, Gogarten, and Brunner. There is an understanding summary of the Aryanism of Rosenberg, with its emphasis on *Blut und Boden*. The mediation of these extremes is represented in the thought of Heim and Althaus. Outside of Germany, reference is made to the thought of Scandinavian, Dutch, and French theologians, and the John Huss faculty at Prague. The last named is the final outpost of liberalism in Europe, especially in the works of Masaryk. Perhaps the value of European thought is best expressed in a synthesis of Masaryk and Dostoievsky. "Can we in America be content to follow Dostoievsky, Bloy, Kierkegaard and Barth, if it means turning our backs upon Masaryk?" (pp. 209-210).

There is no such thing, says Horton, as a single Continental theology. It varies with its environment. But there is a fundamental difference between Continental and Anglo-Saxon ways of thinking about religion. The former is deductive in its thinking (when it is rational at all), while the latter is partial to induction. The former sees God as an eschatological promise, whereas the latter finds God as an ontological presence. On the Continent, furthermore, there is a sharp distinction between Protestant and Catholic, whereas Anglicans have lost sight of the boundaries.

In this survey, the conclusion seems obvious that what the Continentals, Catholic and Protestant alike, lack in *balance*, they make up for in *depth*. There is a new sense of depth (1) in the Bible (Barth); (2) in the relation between God and the world (Barth, Heim, Przywara, Berdyaev); (3) in the soul of man (Dostoievsky, Berdyaev and, perhaps, Brunner); (4) in the mystery of iniquity (Heim's personal devil); (5) in the work of Christ (Aulén, Althaus, Heim); (6) in church and state (Maritain, Bulgakov, Brunner); and (7) in the mystery of the future (Althaus, Berdyaev, Holmstrom).

Horton is sure to be criticized for his conclusions, but in the main they are sound. He may be misunderstood when he says: "The truth of liberal Protestantism is much better conserved by Berdyaev and Maritain than by Barth and Heim. . . . As a believer in the need of a transformed, reinvigorated liberal Protestantism, I am therefore led to declare myself a liberal Catholic," similar to Oberlin and Soderblöm (p. 228). The world today needs the sense of depth of Continental thought, and the "balance and wise moderation" of Britain. But "we have to think our way much more consciously than the British, much more cautiously than the Continentals." We also need the forward-looking emphasis of American thought, such as is found in Ames and Wieman, for "truncated as their religious philosophies may seem from the European point of view, they are nevertheless truly religious and genuinely inspiring in their certitude that God lives and works today and tomorrow, and his handiwork is recognizable in fresh creative activity, transforming the world before our eyes" (p. 233). It is on this sane note that the book ends, giving the proper evaluation to three separate traditions in the development of modern Christian thought.

RANDOLPH CRUMP MILLER.

A Much Married Mormon Martyr

THE ARCHER OF PARADISE, A BIOGRAPHY OF PARLEY P. PRATT. *By Reva Stanley. Caxton Printers, $3.00.*

PARLEY PRATT was one of the earliest converts of Joseph Smith, the Mormon prophet, one of the first missionaries of the movement, an "apostle," an active participant in the migration to Missouri, a victim of the violent and lawless expulsion of the Mormons from Missouri, a member of the Nauvoo settlement in Illinois, a leader and scout in the trek to Salt Lake, and finally a martyr by his assassination in Arkansas. His biography here competently written by his great-granddaughter, is a history of the first three decades of Mormonism. His murder, unpunished by the state and condoned by the community in which it occurred, was probably the exciting cause of the Mountain Meadows massacre in which, four months later, in September 1857, a party of more than a hundred Arkansas migrants to California was exterminated.

The relations between the Mormons and the Disciples in northeastern Ohio around 1830 offer a field for some interesting research. The two movements started near the same time and place. There was much hostility between them, and a good deal of interchange of members. Sidney Rigdon, a Baptist minister who had become a follower of Alexander Campbell, converted Parley Pratt. Within a few months Pratt had become a Mormon and in turn converted Rigdon, who became one of the three who constituted the "first presidency" when the Mormon church was organized and who later claimed the place that Brigham Young got as Smith's successor. Although the author has done a most creditable piece of historical research covering the whole course of Pratt's life, her interest did not extend into this collateral field and she knows so little about it that she can speak of Campbell and Rigdon as having "between them set up their own church."

The record of abuse and persecution directed against the Mormons in Missouri is one of the most shameful chapters in the history of the Mississippi valley. Prejudice and politics combined in murderously explosive mixtures. There can be no plausible excuse for the cruelties practiced upon them. But the story seems not quite complete without some inquiry as to why these things happened. Why were the Mormons singled out to be the victims of these attacks? Even where there is no excuse, there is always a reason. It is perhaps not the business of Pratt's biographer to seek for the reason. She says: "I am trying to tell only one side, the Pratt side." But if her account is avowedly *ex parte*, it is nonetheless fair and accurate in all matters of fact.

Pratt is said to have been reluctant to accept polygamy when it was first secretly introduced at Nauvoo about 1843. (The "revelation" was first published by Brigham Young at Salt Lake City in 1852.) But Joseph urged that he ought to set a good example and Pratt's deceased first wife, having no prejudices as his living second wife had, appeared to him in a vision and persuaded him to take a third. Once persuaded, he needed no more urging. He became an enthusiast for the new order. He married three more the next year

within three months, four more in the next three years, and two others later. Once he married two on the same day. "In their old age his wives claimed that Parley was the ideal husband." All, that is, except number two, who never forgave and ultimately divorced him, though she remained a Mormon and moved to Utah.

Parley never got on well with Brigham Young, who could not forget that he had opposed Young's assumption of dictatorial authority. This was perhaps the reason he was constantly being sent on difficult missions—to England, to New York, to San Francisco, to Chile. The success of these and other Mormon missions (except the one to Chile, which was a failure) apparently rested upon the promise of an earthly paradise to the landless poor and the "wage slaves" in mines and mills. The picture was doubtless painted in rather rosy hues, and there were hardships enough, but the Mormon enterprise in Utah was a successful going concern almost from the start, and Parley Pratt was one of the men who did much to make it so.

W. E. Garrison.

A Christian Sociologist

The Life of J. H. W. Stuckenberg: Theologian, Philosopher, Sociologist. *By John O. Evjen. The Lutheran Free Church Publishing Company, Minneapolis, $2.50.*

THE life of Stuckenberg encompassed the intellectual scene in the fields of theology, philosophy, and particularly sociology during the half century ending in 1903. His contributions possess the vitality that comes from deep and thorough scholarship and wide human contacts on the part of a personality of rare ability, abundant energies, and broad sympathies. The profound truth, "We see through a glass darkly—but we see," characterizes the man and his work as well as the biography itself.

Dr. Evjen's unvarnished story of a life beginning as an immigrant child and culminating as an unquestioned leader in a broad intellectual field has compelling interest that will hold any mature mind. The range of experience is rich and varied, particularly in the human contacts that are recorded. Literally hundreds of names, some probably forgotten but others familiar on two continents, are recorded, often with a revealing pen picture.

Central in the work, however, is the effort to reveal the intellectual contribution of Stuckenberg. This is done by a threefold plan which involves the presentation of the following content: first, ample summaries of the principal writings; second, an account of the reception that was accorded to the writings by his contemporaries, particularly reviewers; third, theoretical evaluation of the major ideas in the light of present-day thought dominantly in the light of accepted German scholarship and often, where possible, against a norm of Luther's conceptions. An appendix gives extensive notes, many of which would themselves merit expansion into scholarly chapters.

Of particular value is Stuckenberg's pioneer work in sociology which preceded or paralleled that of Ward, Small and Giddings. His culminating product, a two-volume work, was published in 1903. Stuckenberg definitely and uncompromisingly based his interpretation of sociological phenomena on a Christian foundation; he endeavored to "save sociology from its materialistic and agnostic basis." That this interpretation has vitality is seen in the fact that sociologists such as E. A. Ross, L. L. Bernard and Harry Elmer Barnes took serious note of the thought and recognized its influence. For Stuckenberg the religious interpretation was not narrowing and limiting, but one that gives recognition to the fundamental forces that bear on human life. The nature of the religious emphasis is deducible from expressions such as "a living gospel, not a creed"; "adapting the truth to the times"; "the Bible must always be interpreted anew"; "theology must be regarded as human and transient"; "the real interpreter of Scripture is the man who has in him the same spirit that produced the Gospel."

The group of thinkers in our day who are convinced that the depth of human existence is not explained by a simple rational approach will find much in common with Stuckenberg as well as the biographer. Those who account for life in the familiar concepts of heredity and environment will find a challenge to re-examine their interpretations with a view either to extend or to modify them. And all will profit by the scholarly account in vigorous and moving words of a mind that gave direction to the intellectual current of its day.

Paul F. Finner.

Back to Aristotle

The Unity of Philosophical Experience. *By Etienne Gilson. Charles Scribner's Sons, $2.75.*

THE THESIS of this book is that all philosophical movements except Aristotelianism have committed the initial fallacy of substituting the fundamental concepts of some particular science for those that are proper and essential to metaphysics; that the inevitable outcome of any such procedure is a thoroughgoing skepticism which undermines science, morality and religion; but that the human mind finds no resting place in skepticism and will always return to some new attempt at constructive metaphysics. This process is described as manifesting "the unity of philosophical experience" and is regarded as a demonstration of certain principles which must be taken as a starting place for any sound philosophy. These principles are enumerated in the last chapter and are, as one would expect, such as lead straight to Thomism.

If only Professor Gilson would now direct his brilliantly critical intellect to an equally penetrating analysis of the assumptions of Aristotelianism itself one might regard the ground as really cleared for a new constructive attempt to develop a Christian philosophy. For he has, as it seems to me, not only completed the destruction of all the traditional systems (if that were still needed), save his own, but also accurately diagnosed the nature of our modern philosophical disease (Positivism) and shown that it *is* a disease, and one fatal to philosophy and ultimately to society. It is the result, if Gilson's very convincing argument is right, of the attempt to solve philosophical problems by means of the methods and concepts appropriate only to the particular sciences. Neither logic, nor mathematics, nor physics, nor sociology, nor any other science or combination of sciences, can answer the questions set by philosophy. With a remarkable felicity of language and an enviable wealth of historical knowledge he shows how each has been tried and has, by an inherent logical necessity, eventually undermined and destroyed the metaphysical structure it was used to erect. Skepticism is not refuted, but—what may prove more devastating—it is explained. In all this the book constitutes an exceedingly valuable and timely contribution to philosophy, and ought to be widely read.

Yet the author of all this brilliant criticism, who so plainly shows the need of a constructive philosophy, has nothing better to offer than a return to Aristotelian dogmatism.

This dilemma, Hume or Aquinas, however, is valid only if we accept the author's dictum that "actual reality can be grasped" only in "sensible intuition." However, we are

immediately aware of relations and values and acts of knowing and willing, which are not merely sensory; but they are "actual reality." Indeed, as I have elsewhere argued, there is good ground for believing that motion, causation, space and time must be regarded as data of immediate awareness, independent of sensation. Empiricism, today, is broadening its basis. The narrow empiricisms of the past, and those of the present that still manifest the traditional "sensationalist" or "physicalist" bias, lead to skepticism. The broader type, grounded in a more thorough analysis of experience, promises to save us from Professor Gilson's unsatisfactory alternatives.

A. Campbell Garnett.

Tall Corn

Iowa—A Guide to the Hawkeye State. *American Guide Series. Viking Press, $2.50.*

AT LEAST three important facts about this book are to be noted. First, it is what it proposes to be, a carefully worked-out guidebook. Twenty-six tours, given in the book's second section, take the traveler into every part of the state over Iowa's fine road system, with points of interest painstakingly noted. Interesting stories in connection with the various points of interest are often given. Where, for instance, did a town get its name, or how? Who were its first settlers, and why did they choose that particular site? Real entertainment for those who are sitting at home and added zest for those who are traveling, are available in following these tours and reading the facts and stories in connection with them. How What Cheer, Iowa, became What Cheer, how Madison County cleaned out its rattlesnakes, how the word *blizzard* originated, and how a polygamist down on the Nishnabotna long foiled the efforts of two states to break up his collection of wives, are examples picked at random of any number of interesting yarns that have to do with early Iowa history.

Secondly, rich tradition and noble history are too often associated only with such places as New England, the south, the far west, while Iowa and its border states have been lumped together in a sort of nondescript middle west, where men went to make a stake in corn and hogs and then hurried on as quickly as possible to live out their days in Long Beach, California. But the first section of this work, along with the history in connection with the tours, reveals a story with which all Iowans, and all patriotic Americans for that matter, ought to be familiar. For Iowa was not settled by the first settlers' peacefully moving in and calmly setting up housekeeping. Romance, sacrifice, tragedy, and all the brave exploits that mark the way of the pioneer everywhere—these have marked the way of the explorer, the missionary, the adventurer, the farmer, the miner, the trader, the people from all classes and from nearly every country on the globe, who came into Iowa to build a commonwealth. As an Iowan, this reviewer was particularly edified by this feature of a book that he was a little afraid might turn out to be a sort of glorified road map. But now he has a sense of background and a knowledge that he is one with a history and a tradition as significant as any in America.

Let it be said finally that Raymond Kresensky, Ruth Stewart, and their corps of writers have not performed a job of cold tabulation, but that what they write has the warmth and glow of those who understand and love the country through whose history, setting, fauna, flora, and present scene they are guiding us. And it is by no means a digression here to mention that Iowans know how to write. The reader may be startled to find how many famous writers sprang from Iowa soil. A by no means careful count reveals over forty nationally known authors, ranging all the way from the late Ellis Parker Butler to the young poet, Paul Engle. It is therefore not strange that we have in this volume of the American Guide Series not only a wealth of information on Iowa, but information that is written up by those who know how to put words together.

Ware W. Wimberly.

Pioneers! O Pioneers!

New Frontiers of Religion. *By Arthur L. Swift, Jr. The Macmillan Company, $2.00.*

BECAUSE of flinty prejudices that war against man's soul, the vocabulary of the sociologist contains the words "lag" and "social inertia." So when Professor Swift sets himself to examine the social aspects of religion, he too must use these or some other means of expressing church resistance to investigation. An invitation to conduct a survey sounds like the anticipation of the judgment day, and seldom receives more than two cheers from church officials.

We read here that "in the United States organized religion has a huge stake in our present economic order" (p. 123). Then it seems reasonable to infer that opulent leaders, out to find private chaplains, and congregations suffering "the putrescence of respectability" will take the pleasure of research sadly. Furthermore the absence of anything like uniformity in doctrine, polity, ritual and economic levels piles up the problem. To this we may add the great divide between the authoritarian set-up of the Catholic, and the subjective appeal of the Protestant. Above all is the plight of living between an Aimee Semple McPherson in the west, and Father Divine in the east. In the words of the latter, we seem destined to "relax the conscious intelligence."

Perhaps this well-constructed and documented little book suffers a little by covering too much ground. Indeed, in the twenty-one short chapters, one feels a digestive strain, as if a totemistic feast with primitives was made compulsory before attending a church supper. From the ancients to the Melanesians and the people of the Trobriand Islands, the author gathers data about the basic patterns of religion. Then follows a section on the church as a product of social change in which there are a number of penetrating insights about atmospheric pressures upon organized religion. "As goes the community, so goes the church" (p. 95). In the further estimate of the church as the cause of social change, it is declared that the elimination of religious teaching from schools and colleges has been a major cause of the decline of religion, and that the separation of church and state makes religion "a non-essential to the performance of the gravest of social responsibilities."

Professor Swift is quite convinced that the verdict of history shows religion overwhelmingly on the side of conservation, and the volume ends with an appeal for an intelligent investigation of all relevant facts so that we may confront the reality of God, the responsibility of increased leisure, the transmission of the way of life, and the needs of human adjustments.

The perils of dichotomy are indeed great when religion is exempt from the laboratory of test and experience. To the present reviewer, however, Professor Swift would seem to overestimate the ability of science to authenticate religion and to restore its centrality. Scientists themselves are now freely conceding that theirs is not a singular approach, or even the principal path of Truth. "The objective reality of Spirit," stressed repeatedly in this book (pp. 33, 64, 132, 136), can scarcely seek verification at the hands of science

that claims to know only the phenomenal, and to know this pragmatically rather than logically. When Aeneas steps into Charon's boat, which carries only ghosts and spirits, it groans under the weight. A physical inquiry ends in a physical explanation. It surely must be conceded that science needs transcendence for its own assumptions, even as religion requires standards for its appraisal. Instead of these generalizations flinging a *tu quoque* at each other, the frank acknowledgment that the a-logical element in the world besets them both would be more befitting.

W. P. Lemon.

The Church in the Small City

City and Church in Transition. *By Murray H. Leiffer. Willett, Clark & Company, $2.50.*

THIS study has to do with medium-sized cities and their churches. By a medium-sized city is meant one of from 50,000 to 150,000 inhabitants. According to the author this sized city has been neglected by the students of modern life. Its study is significant for those who would understand cities both smaller and larger since we may see the process by which cities grow up. Dr. Leiffer maintains the thesis that all cities go through something of the same patterns of change as they grow from the 50,000 to the 150,000 mark and that religious institutions also have definite patterns of behavior as they seek to survive in the growing city. He makes a classification of medium sized cities largely on the basis of their occupational differences as revealed in the federal census. His classification is as follows: the commercial city, the industrial city, the industrial suburb, the residential suburb, and the resort city. He describes, characterizes and illustrates each of these types and then seeks to see the implications of each for church life. He sets forth the effects of each on the patterns of religious institutions. He deals with the objectives, the problems, and the programs of churches in each type of city.

In his treatment of the church in "Mediopolis" Dr. Leiffer works on the hypothesis that the church, like other human institutions, has arisen to meet human needs. "Out of these great and universal desires has arisen the institution which we call the family, the same drives inherent within man find expression in the state, the school and the church" (p. 125). On the basis of this natural approach to the changes which take place in city churches we see the fortunes of churches related to the factors of growth and change in urban life.

While Dr. Leiffer would not maintain that he has written a book on the more technical aspects of church administration there are literally dozens of suggestions for program building. There is provided here a background picture into which the more specific discussions of the tasks of the local church can fit. There are a number of practical suggestions growing out of the kinds of problems found in the different types of cities which he studies. The treatment of the industrial and of the residential suburb is especially helpful. The volume is concluded with a chapter "Toward a More Effective Local Church" in which the author makes suggestions regarding knowing your community, the location of churches, plant and equipment, and the leadership and program of the local church.

It should be kept in mind that when Dr. Leiffer is talking of suburban cities he is not dealing with cities of 50,000 to 150,000 but with parts of metropolitan areas. Thus much of his work contributes to an understanding of the metropolitan region as well as of the smaller independent city.

Special note needs to be taken of the author's use of the term "community church." The term "community church" is in this volume used to indicate any local community church as versus the downtown church. The term has been applied by many writers and speakers to nondenominational churches or denominational churches which have sought to have a free exchange of members and to make unnecessary the presence of competing denominational churches. Dr. Leiffer has a right to use the word with the special definition which he gives to it. The special usage found here may be somewhat confusing, however, until the reader becomes accustomed to it.

The volume might have been improved by some sharply pointed references to other writers in the field but since it grows so naturally out of the organization of concrete materials one does not miss the references.

Neither sociologists nor city pastors will need exhortation to make use of this volume. All those church leaders who are making special study of the church in the American city will find this book "required" and indispensable reading. All workers in and students of city churches are grateful for such a careful, painstaking and suggestive piece of work.

Samuel C. Kincheloe.

Books in Brief

The Night and the Dream. *By Gunnar Gunnarsson. Bobbs-Merrill Company, $2.50.*

This is the second part of the Icelandic poet's autobiographical novel. It covers the eighth to the eighteenth years of Uggi Greipsson's life—years of sorrow for his dead mother, years of hard toil and of slow growth in mind and body. Uggi tastes life's bitterness in his relations with his stepmother, in his struggle to obtain an education and in his failure to win love. But as he rides over moor and mountain pasturing his father's sheep a dream begins to take shape in him: he will be a poet. And when at long last he sets out across the sea for Denmark he knows that he will bring his dream to reality. Like *Ships in the Sky,* the first part of the trilogy, this volume bears the stamp of genius. For Americans its beauty is partly the beauty of strangeness. The life it describes is lived in a harsh gray land whose social patterns have changed but little since the days of Brennu-Njal. But there is a more immediate beauty too. Men are men, however remote the country where they dwell. Gunnarsson's sensitive genius is many-sided, but perhaps he is greatest in his ability to show the universal in and through the particular.

Bayle's Relations with England and the English. *By Leo Pierre Courtines. Columbia University Press, $3.50.*

It is amazing how wide a window may be opened upon a period of history or an important movement of thought by a study of one man, not necessarily the greatest of his time, or even a study of one phase of one man's life. Pierre Bayle (1647-1706) was a free-thinking Frenchman who, having been first a Protestant, then a Catholic, then a Protestant again, fled the country before the revocation of the Edict of Nantes and spent his last twenty-five years in Rotterdam. His first publication after he found safety in exile was a discourse on the comet of 1680, arguing against the popular interpretation of it as a divine portent. This suggests the general curve of his thought. His *Dictionnaire,* in four folio volumes, cast doubt upon all authorities and urged tolerance of all opinions because of the uncertainty of all knowledge. His more specific plea for toleration—in the form of a comment on the text, "Compel them to come in"—antedated the first of *Locke's Letters on Toleration* by three years and went farther. Mr. Courtines has directed his attention es-

pecially to the question as to the extent of Bayle's acquaintance with English thought and thinkers and of their acquaintance with him. He shows that both were much greater than has been supposed. But beyond settling that highly technical point, the author's researches pour a perfect flood of light on the whole movement of liberal thought in the latter part of the seventeenth and the early part of the eighteenth century. The student of this period, whether he cares little or much about Bayle, will find himself enriched and guided to many sources of hitherto unused knowledge. This is scholarly historical work of the best quality.

NEWS OF ENGLAND, OR A COUNTRY WITHOUT A HERO. *By Beverley Nichols. Doubleday, Doran & Co., $2.50.*

A great many people do not agree with the ideas of Mr. Beverley Nichols, but only a dull oaf will deny that here is a writer who can write. He delivers his ideas with an impact that is at once exhilarating and devastating, and backs them with facts. Of course it is open to the objector to say that the facts are selected to prove what the author wants to prove. Earlier he was proving that the Oxford Group movement held the secret of the world's salvation. Out of a "deep love of England," the sincerity of which there is no reason to question, he writes an appalling description of the economic and social ruin which has overtaken that country. He is terribly in earnest about this, but he is too sane to be gloomy about it. The solid stuff of a great nation is still there, but it needs to be startled into a realization of the state it has let itself get into; and it needs discipline, organization, leadership and control. He does not quite say so, but one gathers that the author thinks it needs the leadership of Sir Oswald Mosley. The references to fascism abroad are in terms which contrast its results favorably with British degeneracy, confusion and futility, and the section on Sir Oswald points unmistakably to him as the "hero" for lack of whom England languishes.

Books Received

Medieval Number Symbolism. By Vincent F. Hopper. Columbia University Press, $2.90. Correction! The title of this book is as given here, not as erroneously printed in the listing of the issue of Sept. 21. "Medical" number symbolism might mean something, but not what the author had in mind. The book supplies an abundance of little known material illustrating one aspect of the medieval mind's distrust of the concrete and leaning toward the abstract.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill. Macmillan, $1.69. The re-issue of this great and popular anthology of religious verse at a much reduced price—but none the worse for that—will doubtless give greatly extended circulation to a collection that has already gone far. Nearly 800 pages of religious poetry, topically arranged and well indexed.

Revelliere-lepeaux, Citizen Director, 1753-1824. By Georgia Robison. Columbia University Press, $3.50. (To be published Oct. 25.)

Prayers for Every Day, Sundays and Week-days throughout the Christian Year. By J. G. Grant Fleming. Allenson & Co., 5 Wardrobe Place, London, E. C. 4, 5/-. The minister of East Church of St. Nicholas, Aberdeen, Scotland, has prepared this book of prayers and orders of worship for daily as well as Sunday services in the church. Ministers who are concerned for the improvement of their own forms of worship and the enrichment of both the content and the words of public prayer may study it to advantage.

A Book of Personal Religion. Edited by Nathaniel Micklem. Independent Press, Memorial Hall, Farringdon St., London, E. C. 4, 3/6. Dr. Micklem, principal of Mansfield College, Oxford, recognizing that the theological freedom that modern Christians enjoy and that he himself prizes and exercises may lure one away from a firm grip on the gospel, has drawn from certain great Protestant thinkers and writers of past centuries pertinent injunctions concerning the keeping of the faith and the practice of piety. Bunyan, Calvin, Philip Doddridge, John Newton, Isaac Watts, John Owen, Richard Baxter, Matthew Henry, and the author of the once popular classic, *The Marrow of Modern Divinity,* are the sources from which materials are drawn.

A Working Faith for the World. By Hugh Vernon White. Harpers, $2.00. (To be reviewed.)

Origins of the Gospels. By Floyd V. Filson. Abingdon Press, $2.00. (To be reviewed.)

Letters to Children. Compiled by Eva G. Connor. Macmillan, $2.50. Writing to children is a highly specialized form of literary art, when it is an art at all. This altogether charming collection contains letters by authors from Chaucer and Piero de Medici to Robert Louis Stevenson and Walter Hines Page. There is something on almost every page that one would like to quote and talk about—for example, Mazzini's effort to explain Italian politics in 1848 in words of one syllable to an English 7-year old, and inquiring in a postscript how she enjoyed Mr. Emerson's visit!

Everybody's Music. By Schima Kaufman. Crowell, $2.50. The author, a violinist in the Philadelphia orchestra, has produced this book in collaboration with the Columbia Broadcasting Co. Its purpose is to enable radio listeners to listen to orchestral music more appreciatively. It will certainly have that effect, though most of the material presented is biographical and anecdotal, about the composers rather than about the music. About three hundred great compositions are discussed. The book should be no less useful to those who hear the music by other means than radio.

To the Market Place. By Barry Fleming. Harcourt, $2.75. (To be published Oct. 27.)

Lillian Wald, Neighbor and Crusader. By R. L. Duffus. Macmillan, $3.50. (To be reviewed.)

Edwin Arlington Robinson, A Biography. By Hermann Hagedorn. Macmillan, $3.00. (To be reviewed.)

Let Them Live. By Stewart H. Holbrook. Macmillan, $2.00. (To be published Oct. 11.)

Youth Hymnal. Compiled by Joseph N. Rodeheaver and Ruthella Rodeheaver. The Rodeheaver Hall-Mack Co., Chicago, 50 cents.

Solitude and Society. By Nicholas Berdyaev. Scribners, $3.00. (To be reviewed.)

The Right to Believe. By J. S. Whale. Scribners, $1.25. (To be reviewed.)

We Who Speak English. By C. A. Lloyd. Crowell, $2.50. Not a grammar, not a rhetoric, not a dictionary, but a practical guide to the use of good English. The author discusses many fine points of usage, corrects many common errors, and by the clarity of his own thought, the excellence of his own writing and his contagious enthusiasm for good language he furnishes a stimulus as well as a guide to correct speaking and writing.

The Back Door. By Julian R. Meade. Longmans, $2.50. A novel. (To be reviewed.)

The First Five Centuries of the Church. By James Moffatt. Cokesbury, $2.00. (To be reviewed.)

Rethinking Religion. By John Haynes Holmes. Macmillan, $2.25. (To be reviewed.)

Ten Rules for Living, Sermons on the Ten Commandments. By Clovis G. Chappel. Cokesbury, $1.50. Of all the books written about the ten commandments, it may be doubted whether any has ever interpreted them so vividly as guides for conduct today. Dr. Chappell is less interested in the decalogue as a document illustrative of primitive Semitic religion than as a piece of timeless wisdom which needs present application. Preachers will find plenty of sermon stuff here, and laymen can read these sermons with delight as well as edification.

Your Life as a Woman and How to Make the Most of It. By Margaret Green Devereux. Random House, $1.95. (To be reviewed.)

British-American Alliance. Edited by E. C. Buehler. (Vol. V of the Debater's Help Book Series). Noble & Noble, no price

given. First, a broad discussion of the topic and of the facts of history underlying it. Second, full briefs both pro and con. Third, a large selection of articles and addresses on the subject by many authorities. Fourth, fifty pages of bibliography. Just at this moment, with Hitler's Sept. 26 radio speech still on the air, the topic is peculiarly timely.

CORRESPONDENCE

Emphatically 'Yes'

EDITOR THE CHRISTIAN CENTURY:

SIR: In an interesting article in your issue for September 21, the writer describes a vision of Christ as a poor man, standing in a shadowy transept, looking in a surprised way at Christian worship and saying, "Did I tell them to do that?" If the writer had in mind a high mass, which is the norm of Christian worship throughout the world, the answer is emphatically "Yes." That is exactly what Jesus commanded, and his disciples in ever increasing numbers will continue to remember gratefully his cross and passion, his precious death and glorious resurrection, until he comes again. To behold only the externals of worship and not to feel the "real presence," is to miss the beatific vision.

Christians do not worship the poor man of 1900 years ago. They see him as Stephen, as Paul, as John saw him, as he is, in his glory at the right hand of God. The glory of this vision has been the inspiration for works of Christian charity for twenty centuries.

St. Paul's Cathedral, E. W. AVERILL.
Fond du Lac, Wis.

What Did the Civil War Solve?

EDITOR THE CHRISTIAN CENTURY:

SIR: I find myself provoked to a mood of "sassiness" by the final sentence of Dr. Garrison's article in The Christian Century of September 21: "It is one of the ironies of history that William Lloyd Garrison, no less ardent pacifist than abolitionist, helped to create the conditions that made the slavery problem insoluble by any other means than war." Are we to understand, then, that the war ("Civil") solved the slavery problem? There are those of us who thought that we still had it with us, and that we might be nearer its solution if we were not handicapped by the hangover of bitterness from that war.

Buffalo, N. Y. LEO ALVIN GATES.

Jabotinsky and Zionism

EDITOR THE CHRISTIAN CENTURY:

SIR: In the interest of truth and fair play I hope you will publish a correction of a number of statements appearing in your editorial of September 14, under the heading "Threatens Jews Will Massacre Arabs." Inferring that Revisionism has found strong support among the Jews of Palestine, you declare in the editorial that Jabotinsky has "definitely foretold a prospective general massacre of Arabs." While we hold no brief for Jabotinsky and his views, the truth is that neither by direct word nor by inference has he ever foretold or threatened a massacre of Arabs. The transcript of his address from which the alleged statement was quoted will prove that. In speaking of civil war, Mr. Jabotinsky alluded to possible internecine strife between Jews themselves. To quote his exact words: "People have come and warned me of a possible civil war between Jews in Palestine, which strife may spread to the Jews in Europe. Let no one dare to start such a civil war, because the Revisionists will emerge the victors." Your informant, it would appear, has distorted the meaning of Jabotinsky's statements by applying his words to Arabs instead of Jews.

Furthermore, I am sure your readers who are obviously interested in the efforts for the upbuilding of Palestine, will be glad to learn that both the World Zionist leadership headed by Dr. Chaim Weizmann, and Palestine Jewry, through its representative body, the Vaad Leumi (Jewish National Council) have repeatedly and unequivocally dissociated the Zionist movement, as well as Palestine Jewry as a whole, from the extremist attitude taken by the Revisionists. Mr. Jabotinsky, who has left the Zionist organization and founded an organization of his own, has been advocating an extremist nationalistic policy. He has, however, not succeeded in mustering any worthwhile support among the Jews of Europe and least of all in Palestine, where the Jews stand firmly united behind the policies of the official zionist leadership. In America, the supporters of the Jabotinsky program are so negligible numerically that they play absolutely no part in Jewish life.

The Jewish community of Palestine through its representative bodies and the press have unanimously denounced any attempt on the part of extremists to negate the policy laid down by the World Zionist leadership, and have maintained throughout the long period of terrorism an attitude of self-discipline and self-control which has evoked admiration not only on the part of the British public opinion, but of the entire world.

The official Zionist leadership has repeatedly extended the hand of friendship to the Arabs. The Jews of Palestine have continually manifested a desire to live in peace and harmony with their Arab neighbors. The Arab masses in Palestine are willing to live and work peacefully side by side with the Jews, but they are prevented from doing so by paid Arab agitators hired by Arab effendis. Dispatches by reliable correspondents of American newspapers, including the *New York Times,* the *New York Journal-American,* the *Herald-Tribune,* corroborate the fact that Arabs themselves are now victims of Arab terrorists in larger numbers than the Jews.

Despite all provocations, the Jewish community has voiced its determination to refrain from any acts of retaliation. Valiantly they are defending themselves against overwhelming hordes of Arab terrorists brought into the country from neighboring countries. These terrorists do not discriminate as between Jews and Arabs, as indicated by the fact that thousands of Arabs are fleeing the country in fear of these bands who roam the countryside and hills of Palestine, seeking loot. The reported bomb outrages in Arab quarters, which were described by Arabs as retaliatory acts by Jews, were found to be the work of Arab provocators. Official British police records show that these bombs were placed by Arab terrorists in Arab quarters in order to provoke the inhabitants against the Jews.

In view of the interest you are taking in the events in Palestine, may we suggest that The Christian Century would be more kind and more Christian if it occasionally dealt as eloquently on the virtues, sacrifices, idealism of the pioneers of Palestine as it does on the few extremists. The Zionist movement is endeavoring to build up a homeland for a people that is being persecuted and that has been driven from pillar to post for the past two thousand years. Our pioneers have brought light and culture into Palestine which has lain desolate for centuries; they have transformed a wilderness into fertile soil; introduced sanitation and made the country habitable for both Arab and Jew alike. In the face of the attacks upon these pioneers, and the threatened extinction of five million innocent Jews in Europe, is it too much to expect just and charitable treatment by our Christian friends in this country?

Zionist Organization of America, MORRIS MARGULIES,
New York, N. Y. Secretary.

[The editorial to which Mr. Margulies takes exception was based on a quotation attributed to Mr. Jabotinsky by the *New York Times,* a paper by no means antagonistic to Zionism. In reporting the convention in Warsaw, Mr. Jabotinsky was reported to have warned that "part of the Jewish population in Palestine may be induced to undertake something in the nature of a St. Bartholomew's Eve in respect to their political opponents." Since Mr. Jabotinsky and his Revisionists have consistently preached a policy of direct action against the Arabs, we construed these words as a warning to the Arabs of a possible coming massacre.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Peace or War Left to Hitler

British Statesmen Show Patience in Dealing with Germany—Freethinkers Meet in London

(Correspondence from England)

LONDON, Sept. 11.—As I am writing these notes Herr Hitler is speaking at Nuremberg. The reports which have reached me are characteristic of the speaker. From statesmen of the older school his words would have indicated the imminence of war; from him, as from his colleagues, such words are only studied for their implications; and there is even a sense of relief after they have been spoken. It may be that the crisis is deferred. It does not look as if Hitler meant to march his troops tomorrow to the relief of the martyred Sudetens, and so to start a world war. But it is superfluous for me to deal with matters which, one way or another, must be settled before this letter is read.

Some things I must record. If in any future time anyone accuses this nation of rashly entering into a war, that will be untrue. Our statesmen have made many blunders, but they have shown neither rashness nor impatience. Whoever may have been responsible twenty or ten years ago, now at the eleventh hour Hitler alone is left with the power to say peace or war. If he says war, he knows now what he must meet.

* * *

Public Schools And Religion

Much attention is being paid to public school religion. One of the most striking addresses at the Modern Churchmen's Conference was upon this subject. Mr. J. T. Christie, headmaster of Westminster School, gave a warning about the wrong emphasis imparted to religious teaching, when conduct is substituted for religion. "It centers the mind on self, its failures and success; and it supersedes the unattainable ideal of the good fellow and the gentleman, which may be low or high according to the varying tone of the community. Meanwhile religion itself is regarded as an extra, a cult for those who like that sort of thing." It is in keeping with the most hopeful of modern movements in theology to demand that religion shall not be reduced to "ethics with a sanction." There is no doubt that schoolmasters today are becoming most dissatisfied with the ideal of pagan ethical teaching, sanctified by Christian language. But clearly there is much still to be done before this problem, vital in our national life, can be solved.

* * *

Freethinkers in London

The International Congress of the World Union of Freethinkers is assembled at this moment in Conway Hall. There is no doubt that Dr. Horace J. Bridges of Chicago was right in thanking the opponents and critics of the congress for giving to it a publicity, widespread and free from cost. This opposition has taken several forms. The most unsatisfactory was to seek its suppression, but that was not approved by the greater part of the Christian church. The best way was to answer constructively the attacks upon the spiritual interpretation of the universe. This has been done both in the press and in the impressive service of Christian witness which took place yesterday in Westminster Abbey. The Greek Archimandrite, representatives of the American, Russian and Syrian churches, Dr. Garvie, Rev. M. E. Aubrey and other Free Churchmen took part.

At Conway Hall it was made clear that the Freethinkers came from many societies which were not at all alike in their purposes, but shared their faith in freedom of thought and expression. The speakers, however, seemed to be agreed that the "religious mind fell short of maturity when it affirmed the external reality of the spiritual world," and they were at one in their belief that the present difficulties of science could be solved on a "basis of fundamental materialism." There, of course, the battle is joined.

* * *

The Poet Laureate in a Cathedral Service

A new figurehead for the schoolship *Conway* was unveiled at Liverpool on Saturday last by Mr. Masefield. The poet said: "I speak to you, old ship Conway, in which I spent some years." The poem was simply an example of the poem dedicatory, not likely to be included among the greater poems of Mr. Masefield. I quote the first verse:

> Ninety-nine years ago the long-dead hands
> Fitted your figurehead to lean and yearn,
> Vant-courier to you as you thrust your way,
> Your herald at your going and return,
> Seeming to search the seas for foreign lands,
> Seeming to brood above the burst of spray.

Afterwards there was a service in the cathedral. The cathedral is known for the freshness and beauty of its liturgical services. The service included 14 "Benedictions of the Sea." The choir sang verses, set to music of their period, by Herrick, Chapman and Carpenter. The affirmation was read by Dr. L. P. Jacks; the poet laureate read the New Testament lesson. The archbishop and the dean took part, and the Master of the Temple, Rev. Harold Anson, was the preacher. It is one more example of the way in which the cathedral in this great city seeks to bring into its life all the interests of its people.

EDWARD SHILLITO.

Dr. Tittle Returns To Pulpit

Dr. Ernest F. Tittle returned to his pulpit in the First Methodist Church, Evanston, Ill., on Sept. 18. It was the first time he had preached since last November, when illness made it necessary for him to take a leave of absence.

Liquor Warned To Clean House

Industry Executives and Political Leaders Agree Reaction toward Prohibition Is Fostered by Excesses

(Correspondence from Oregon)

PORTLAND, Sept. 22.—The National Alcoholic Beverage Control Association's first annual meeting, recently held in Portland, brought together approximately 50 administrators of states with liquor monopolies and 350 key men of the liquor industry. Colonel B. McC. Bullington, president, presented an optimistic report concerning the illegal traffic and declared that all states had reported the wiping out of bootlegging. Senator Clyde L. Herring of Iowa said that unless social control of the sale of intoxicating beverages was extended, either through state monopoly or some other equally effective system, the nation would return to prohibition. He asserted that state monopoly was in the interest of temperance. Louis B. Montfort, wine growers' counsel, declared: "The move for the return of prohibition is a permanent, well-directed movement. Unless the alcoholic beverage industries clean their own houses, they are definitely going to be faced with repeal or some sort of other restrictive legislative action, not only on the part of the federal government but also on the part of the various state and smaller jurisdictions." The National Distillers Products Corporation's representative, M. J. MacNamara, stated that "the consumers of alcoholic beverages are not growing in number and people are not doing more drinking." John O'Hagan, sales representative for a prominent liquor concern, added, "Makers and sellers of alcoholic beverages should be mindful of the fact that they operate under government privilege and not through inherent right."

* * *

Portland Council of Churches Calls Executive

Rev. I. George Nace, since 1934 pastor of the Evangelical and Reformed church of Tillamook, has been named as executive secretary of the Portland Council of Churches, succeeding Dr. E. C. Farnham who recently assumed the leadership of the Los Angeles federation. Following his training at Franklin and Marshall College, Pennsylvania, and Union Theological Seminary, Mr. Nace spent 12 years in the foreign field with his denomination. During his Oregon residence he has been active in interchurch circles, especially the Oregon Council of Churches. He will serve as executive for this organization in connection with his Portland work.

* * *

Stress Racial Problems at International Institute

Two new features added greatly to the success of the fourth annual session of the Pacific Northwest Institute of Interna-

tional Relations held in June at Reed College. The National Conference of Jews and Christians participated, with Dr. Everett Clinchy, director, and Dr. James M. Yard, chairman of the Chicago Round Table, as members of the faculty and leaders of a seminar on "The Basis of Racial and Religious Prejudice." A course of evening lectures by institute leaders in a Portland downtown auditorium drew a large attendance. These were of a more popular nature than the addresses at the institute proper on the college campus. Miss Muriel Lester, T. Z. Koo, Samuel Guy Inman and James Bryce Wood were among the members of a strong faculty. The institute registered the largest attendance thus far during its four-year history.

* * *

Soldier-Preacher Heads Linfield College

Dr. William G. Everson, pastor of Portland's First Baptist Church since 1933, has assumed the presidency of Linfield College, MacMinville, succeeding Dr. Elam J. Anderson who recently went to Redlands College, California. Dr. Everson is a retired major-general of the United States Army, having served in both the Spanish-American and World wars, with citations and decorations from many nations. Ordained in 1901, he has been pastor of six Baptist churches in addition to his military service. The college board announced that emphasis upon scholastic attainments in a Christian atmosphere and upon "Americanism," coupled with administrative ability, weighed heavily in Dr. Everson's selection. During the past year, Linfield has been under scrutiny due to the charge that subversive influences were at work on the campus. President Everson's opening address, before the student body of 650, was a militant declaration of his "Americanism."

* * *

Measures on Ballot To Curb Liquor

Initiated by the Anti-Liquor League, a measure designed to stiffen regulation of the traffic will confront voters in the forthcoming election. Hard liquors are now sold only in package lots in state stores with proceeds turned into relief funds. The control measure proposes to restrict beer and wine to a similar system, removing these from groceries and fountains. The bill provides that 4 per cent of sales be diverted from relief and used directly for temperance education. It also provides that in accident cases due to violation of the control act, parties injured may sue the State Liquor Control Commission for compensation.

RAYMOND B. WALKER.

Fundamentalist Presbyterians Organize New Church

Followers of the late Dr. Machen who withdrew from the Presbyterian Church a few years ago have apparently settled their dispute with church and state authorities over nomenclature by formally organizing as the Bible Presbyterian Church. Delegates from 15 states attended the General Assembly recently held at Collingswood, N. J. Rev. J. V. Selwyn Tome of Wenonah, N. J., was elected moderator, and Rev. H. McAllister Griffeths of Philadelphia, stated clerk.

Bishop Johnson Plans to Retire

Denver Leader Withdraws from Active Ministry—Other Changes in Leadership—Disciples to Meet

(Correspondence from Denver)

DENVER, COL., Sept. 24.—So much has happened to important Colorado religious figures that this column might well be classified as "Personals" this month. The major religious leaders of our community for twenty years have been three men who have been very close to each other in friendship and community cooperation. Rabbi Friedman, the eldest of the group, has been laid low by a stroke and will not be able to assume his public duties again. Father O'Ryan continues in the harness but with abated strength and activity. Bishop Irving P. Johnson of the Episcopal Church has retired and relinquished his responsibilities to Bishop Fred Ingley. The career of Bishop Johnson during the twenty years of his service in Denver will be brought to a close with a great service tomorrow in St. John's Cathedral. The deep spiritual insights, the keen wit, the brotherly spirit, the community activity, and the brilliant speaking abilities of Bishop Johnson have enabled him to make a splendid contribution to church and state in Colorado. He is to live in Minneapolis, where he was formerly a minister, but he is speaking and working all over the nation in the months immediately ahead.

* * *

Disciples of Christ To Convene

The Disciples of Christ of Denver are preparing for the international convention of their denomination which will be held in Denver next month. The editor of The Christian Century will be among the convention leaders. Headquarters will be at Central Christian Church and the major sessions will be held in the City Auditorium. The city government has taken a very sane and generous policy toward the use of its equipment for church gatherings of a national character.

* * *

Beloved Minister Buried

The funeral service of Dr. Robert Allan Pollock was conducted yesterday from the First United Presbyterian Church where he was the minister for twenty years. Dr. Pollock represented the finest traditions of the Christian ministry. He was deeply spiritual in life and character and a careful and persistent student of Christian thought. He belonged to a very conservative group but bridged all gaps by the profundity of his Christian character and catholic tastes. Of him it can be said without a trace of sentimentality that he was loved by everyone.

* * *

Younger Leaders Emerge

Younger men are coming to the forefront. It is to be hoped that they will be worthy to carry forward the work so splendidly accomplished by the older men who are just passing from the stage in Colorado. The ability of one of these young men, Daniel Day Williams, has just been recognized. He has been called from the pastorate of the First Congregational Church of Colorado Springs to become dean of the chapel and professor of religion at Colorado College in Colorado Springs. Dean Williams has been succeeded in his pastorate by the Rev. Edward Malthei, a recent graduate of the Chicago Theological Seminary.

* * *

Dr. Cherrington Departs For Washington

The departure of Dr. Ben M. Cherrington from our city will be a great loss to Denver, but a gain to the nation. The Christian Century has already commented editorially on his selection as chief of the newly created Division of Cultural Relations in the Department of State. The budget allowed for his work—less than $30,000—would not go very far in the purchase of a battleship, but everyone should herald this important gesture towards a department of peace in the national government. Dr. Cherrington has been granted a leave of absence for a year by the University of Denver, and his work in the university and the city will be carried forward by his associate, Miss Elizabeth Facht.

* * *

Council of Religious Education Announces New Feature

The Denver Council of Religious Education has announced a new feature in connection with its fall training school program. The assembly worship will give way to a series of addresses dealing with the Oxford Conference. Dr. Dan Brummitt of Kansas City will make one of the presentations. The speaker at the fall rally dinner of the council will be Miss Georgia Harkness of Mt. Holyoke College.

* * *

"School of Christian Living" Organized by Women

The Denver Council of Federated Church Women is holding a "School of Christian Living" next week. The program has such strength that it is being backed by a number of city-wide agencies and even by the Colorado Council of Churches. The leadership will include Dr. Floyd L. Sampson of the University of Denver, Dr. Henry G. Smith of Calvary Baptist Church, Rev. Gilbert S. Cox of Fort Collins, and Mrs. Roy E. Hunt, president of the Nebraska Council of Church Women. The fields of study will include children's work, the race problem, the Oxford Conference, community church work, the motion picture industry, library facilities, women in world affairs, and the church and the economic order.

* * *

And So Forth

Rev. Frank Eden has resigned from the pastorate of the City Park Baptist Church to organize evangelistic work for his denomination on the Pacific coast. Rev. Otis D. Ironmonger of San Bernardino, California, has assumed the pastorate of the Twenty-third Avenue Presbyterian Church. Rev. C. Glen Rinard of Elizabethtown, Indiana, succeeds Rev. Cecil E. Henshaw in the pastorate of the Friends Church.

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World Y.W.C.A. Meets in Canada

Quadrennial Session Considers Relation of Christian Faith to Situation in Spain, China and Europe

(Special Correspondence)

NEW YORK, Sept. 26.—The quadrennial council meeting of the World's Young Women's Christian Association was held at Elgin House, Muskoka, Ont., Sept. 7 to 17, followed by an important North American conference of some 400 Canadian and American members of the Young Women's Christian Associations who gathered for a four-day meeting with the visitors from abroad. The World's Council meeting was to have been held in China in October 1938 following the originally planned International Missionary Council meeting in Hangkow. It is an interesting fact that of the three world organizations—the International Missionary Council, the World's Student Christian Federation and the World's Y.W.C.A.—which were to have met in the Far East between August and October 1938, the outcome of the Far Eastern crisis sent the International Missionary Council to India, the World's Student Christian Federation to France and the World's Y.W.C.A. to the North American continent. Delegates from about 60 countries gathered at Muskoka Lake, represented by 150 people.

Theme 'Jesus as Life's Center'

The theme of the World's Council meeting was "Jesus Christ, the Center of Life," for although this was a business meeting to which officially elected representatives from the countries present came to conduct the business of the World's Y.W.C.A., yet the meeting was set in a deeply serious mood. The theme was discussed by the Rev. Gerald Cragg of Canada, Dr. T. Z. Koo of China, Dr. John Line of Canada, Dr. Charles W. Gilkey of the United States, Dr. Otto Piper of Germany and Princeton, and Miss Celestine Smith of the United States and Nigeria. These addresses took place against the background not only of a Christian body, but of three aspects of world crisis which were never absent from the minds of all present, namely, the situation in Spain, the crisis in the Far East, and the immediate situation in Europe. The fact that the European crisis as regards Czechoslovakia was coming to a sharp head during the days of the meeting greatly accentuated the remarkable reality of a fellowship like that of the World's Young Women's Christian Association because of the necessity of working out Christian relationships in an atmosphere of intelligence and of facts.

The able delegates from Japan, China, India and the Philippine Islands, all of whom came specifically for this meeting and some of whom are to be in the International Missionary Council meeting in India, left no doubt in the minds of the western delegates present of the searching nature of the crisis which beleaguers the Far East, nor of the capacities of Christians in all of the Far Eastern countries for a realistic approach to the issues with which they must deal. One of the interesting aspects of the council meeting was the presence of two delegates each from Mexico and from Chile, which meant that the issue of relationships between Latin American countries and the United States was also a present reality in the discussions in the conference.

Issues Considered

The main issues before the council meeting were the Y.W.C.A. as a youth movement, the Y.W.C.A. as a woman movement, the Y.W.C.A. as an ecumenical movement, the Y.W.C.A. as a movement which recognizes and carries responsibility for social reconstruction, and the Y.W.C.A. as an international movement. These subjects were dealt with in every instance from the point of view of Jesus Christ as the center of life.

Perhaps one of the most interesting developments in the conference was the wide acknowledgment of the importance of the World Youth Congress and of the cooperation of the Y.W.C.A. with such a body. Another significant development was the earnest consideration of ecumenism. There was recognition not only of the true importance of the ecumenical movement and of the need of the Y.W.C.A. to go more deeply into what is involved in it, but also of the dangers of such a movement, in that Christians have responsibility for moving into fellowship with other Christians in a creative and forceful way rather than as an escape from the problems which beset the contemporary scene.

The worship at the council meeting and at the conference which followed was led by leaders from different countries and included the experience not only of evangelical Protestants but of the Anglican Church and of the Eastern Orthodox Church. The communion service which took place at the end of the council meeting, generously arranged for by the Anglican Church of Canada, was a meeting place of persons of many faiths.

New Officers

The president of the World's Council during the past eight years has been Jonkvrouwe C. M. van Asch van Wijck of the Netherlands. She is succeeded for the ensuing four years by Miss Ruth Rouse of the English Y.W.C.A. There are twelve members in the World's Council from the United States of America, of whom three are members of the executive committee. They are Mrs. James S. Cushman, Mrs. Harrie R. Chamberlin and Miss Margaret E. Forsyth.

At a time fraught with so much significance for all Christians, this meeting has great meaning. Women representing the best of the thought, culture and religious conviction of practically every country in the world came together to seek the will of God, not only for their own lives but in relation to the group life of the church, of the state and of the world. They are women who make no appeal to sentimentality but rather base their deliberations upon the historic facts so far as they are available; upon the world in which they live and upon their understanding of the Christian faith as they see it in the life and spirit of Jesus, in whom they find the revelation of God.

WINNIFRED WYGAL.

New Constitution Put Up to Voters

New York State Seeks Five-day Week, Eight-hour Day—State Council of Churches Active

(Correspondence from Albany)

ALBANY, Sept. 22.—The New York State Constitutional Convention concluded its sessions Aug. 26 with the adoption of 57 amendments out of 694 proposed. These now go to the people for ratification or rejection on election day, Nov. 8. The people will vote on nine separate propositions rather than on the document as a whole. The Republican-controlled convention prevented legislative reapportionment of the state on a strict population basis, as that would have given New York City the control of the state, but it alloted 24 senators and 65 assemblymen to the city and 29 senators and 94 assemblymen to the rest of the state. This is an increase of 1 senator and 9 assemblymen over present figures. Terms of officers are extended, those of governor and senators to four years. Forward-looking principles were established in favor of the five-day week and eight-hour day, support of the needy, promotion of health and the education of children.

* * *

Religious Forces Heard on Moral Issues

Certain moral issues were raised. The religious forces of the state were mobilized by all reform agencies and the State Council of Churches against the repeal of the prohibition against gambling, a prohibition that has stood for 116 years. The Catholic Church took a compromise position before the hearing on May 10, giving encouragement to the gambling interests, but the full force of Protestant opposition had its effect in the 73 to 67 defeat of the Hirschberg proposal to repeal all anti-gambling sections of the present constitution. Again, the religious forces were divided on the Murray resolution, the Catholic Church representatives favoring and the majority of Protestant representatives opposing. There was no bitterness involved, as might have been the case 50 or 75 years ago, but both Catholic and Protestant advocates conferred together and with the education committee. The Murray resolution would have made possible the holding of religious classes under duly authorized religious groups in public school buildings as well as on public school time. The committee was almost unanimous in its opposition to such a provision in the fundamental law of the state, contending rather that week-day religious education could be provided by legislative enactment or through rulings of the Board of Regents. Something is surely going to be done this year in settling the present confusion on the legality of week-day schools. At the request of Dr. Wilbur Clemens of the State Council of Churches, the Board of Regents has appointed a special committee, consisting of Regents Owen D. Young, Roland B. Woodward and Susan Brandeis, together with Chancellor Thomas J. Mangan and Vice-Chancellor William J. Wallin, to confer with church representatives with reference to released time from the public school day for regular religious instruction.

* * *

Former Governor Smith Active in Discussions of Education

The convention did authorize an amendment permitting the legislature to provide for the transportation by bus of private and parochial school children as well as public school children in areas where transportation is or should be authorized later. This was conceded to be a health measure rather than a strictly educational matter. Gov. Herbert H. Lehman had twice previously vetoed bills to provide for this, arguing that the change must first be made in the constitution. Among the prominent leaders of the convention was former Governor Alfred E. Smith. Often siding with Republican delegates but consistently opposing the Protestant forces on the matters described above, Mr. Smith was a force to be considered throughout the convention. The State Council of Churches had a legislative committee in service for the entire period from Apr. 5 to Aug. 26. Rev. Harold W. Buckland of Schenectady was the busy chairman.

* * *

Some Important Meetings

The area conventions of the State Council of Churches miss the capital district this fall, as they will be held in Middletown, Gloversville, Hornell, Lockport and Norwich Nov. 9, 10, 15, 16 and 17. But the annual youth conference of the state will be held in Albany Feb. 17-19, 1939. Other general meetings in the Albany area are the following. The fiftieth anniversary conference of the Arabia Mission of the Reformed Churches will be held in Albany Oct. 20 with Dr. Samuel Zwemer, the founder of the mission, as one of the speakers. Another Reformed Church meeting is the Town and Country Institute to be held at Bethlehem Oct. 6, 7 with Dr. Mark Dawber of the Methodist Church and Dr. Norman Peale of New York City as chief speakers. The Hudson River Association of Congregational Churches will be held at Clinton Heights Oct. 18, 19 and the Hudson River Association of Baptist Churches at Mechanicville Oct. 6, 7.

* * *

Churches Mark Anniversaries

Certain churches in Albany are observing anniversaries this year. The First Presbyterian Church, Rev. Eugene Blake, pastor, will remember its 175th year with a week of meetings, Nov. 13 to 18. Dr. George Buttrick of New York City is the speaker Nov. 18. Other anniversaries are the 60th of the West End Presbyterian Oct. 2-9 and the 104th of Calvary Methodist and the 25th in the present location of that church, Oct. 9-16; Bishop Francis McConnell preaching on Oct. 16.

* * *

Experimental Programs For Youth

Last summer marked some new experiments in programs for the boys and girls of Albany. One of these was the Albany Camp of the Y.M.C.A. The "Y" gathered together some 50 boys who could not afford to go to the regular camp out in the hills, for a two-week camp in the city.

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The boys left their homes each morning for a full day's program on the Ridgefield athletic field or at the Central "Y" building. The Y.W.C.A. also conducted a similar camp in Albany. The City Council of Religious Education, in addition to carrying on ten vacation Bible schools for 700 children, began an experiment with a vacation school for young people and adults. An expansion of this program is promised for next summer.

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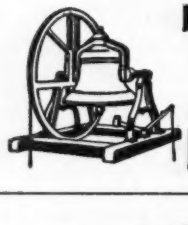

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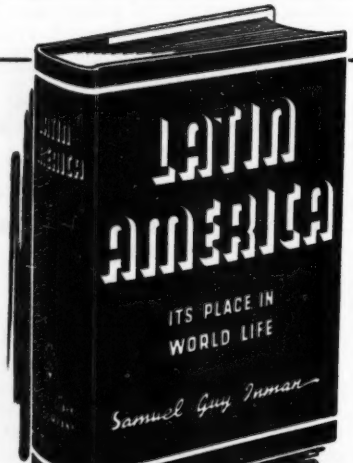

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Rust Foundation To Aid Labor

Profits from Cotton Picker Will Pass to Society—Claude Williams Ousted as Tenant Farmers Leader

(Correspondence from the Mid-South)

MEMPHIS, TENN., Sept. 24.—Despite much criticism and condemnation the Rust brothers, inventors of the first mechanical cotton picker, are going on with the development of their altruistic scheme of spreading as far as possible the social benefits to be derived from their revolutionary invention. Their latest move is the setting up of the Rust Foundation, a nonprofit institution into which are to go the profits of the Rust Cotton Picker Company. The latter is an organization for the manufacture of the pickers for profit. Salaries of its highest paid employees may not exceed those of the lowest paid by more than a ratio of ten to one. Stock will be sold preferably in small blocks to wage earners and small farmers in order, as the Rusts express it, to keep it in the hands of those who will spend the income for consumers' goods and thus help prosperity. Frankly confessing that their first scheme—to refuse to sell the machine except to buyers who would guarantee minimum wages and maximum hours—was doomed to failure, they are now concentrating on making their own factory a model and on sinking profits into the Rust Foundation, whose purpose will be to foster the social and economic welfare of the south.

Incidentally, the Rust boys themselves are members of no church and are trying to live their social philosophy on the basis of a frankly secularistic outlook. John Rust answers those who say the invention will ruin the field laborers of the south by saying that it will free them from one of the hardest forms of back-breaking labor known to man; that many farm laborers will now have to learn to operate and repair the intricate machinery; while the foundation funds, which will increase as the number of the machines in operation increases, will be used to help rehabilitate those thrown out of work. Furthermore there will be a particular effort to place the machine on farms using the cooperative method, in which the Rust brothers firmly believe. Regardless of their lack of church affiliation these two men have attracted the attention of many religious people. Prominent clerics and religious workers seldom visit Memphis without asking to be shown the Rust headquarters.

* * *

Hearing Given NEC Report

The NEC report on economic conditions in the south has been given the widest sort of publicity by southern papers, particularly the Scripps-Howard chain, which has published the entire report section by section. Furthermore a meeting of southern Scripps editors put in several sessions in Memphis recently discussing not only the report itself but the best means for getting southern people to take it seriously. While a reactionary southern tory poli-

tician like Pat Harrison of Mississippi could raise the old war cry that all this talk about the economic problems of the south was an insult to its great people, the rank and file seem to be emerging from the spell of professional southern oratory.

Thus so staunch a southerner as the Rev. Dr. Charles H. Diehl, president of Southwestern College of Memphis (Presbyterian), actually made the NEC report the subject of his own report to his board of trustees this past week. Dr. Diehl knows the handicaps southern colleges suffer because of the backwardness of southern schools, itself a result of economic conditions. He supported the NEC report's statements that the south has one-third of the nation's children and only one-sixth of the nation's revenue, that the combined endowments of all institutions of higher learning in the south do not equal the combined endowments of Harvard and Yale, that the average southern state spends one-quarter the amount that New York state does for education per child. Independent newspapers have been following the chain lead with the result that southerners are seeing their land as a backward one, but yet a land of challenge and opportunity. The fact that there has been so little resentment, and so little of the usual rush to defend the south by argument, is the most hopeful sign of all.

* * *

College Head Ousted As Communist

The Rev. Claude C. Williams, head of Commonwealth Labor College, Mena, Ark., has been ousted from the executive council of the Southern Tenant Farmers Union for allegedly using the union to forward the interests of the Communist party. Mr. Williams denies membership in the party but the Farmers Union has insisted that his policy in the union as well as in the college is that of the extreme left. Mr. Williams made the national headlines two years ago when he claimed that he and Miss Willie Sue Blagden of Memphis were beaten at Earle, Ark., when they went there to investigate the reported death of a Negro member of the union. Previously Mr. Williams held a pastorate in a Southern Presbyterian church in Arkansas from which he was dismissed for alleged radical views. It was impossible for your correspondent to learn the truth about Mr. Williams' possible connection with communism. Members of the Socialist party in Memphis assure me that it is common practice for Communists to deny party affiliation in order to carry on their work.

* * *

Youth Commission Formed

Regardless of the dark clouds of war, perhaps because of them, there has been formed in Memphis a Youth Commission under the leadership of Miss Marlen Elgredge. This young woman was graduated two years ago from Rollins College, Florida, and then went abroad as a graduate student. Her mother had been active in the International Forum of the Memphis Y.W.C.A., where for some years there has been a monthly dinner discussion of international affairs intended to bring about peace. At Geneva Marlen was a delegate to a world peace conference of youth. She represented Memphis youth at the World Youth Congress at Vassar. A recent meeting of the Memphis youth group brought a large attendance and a very vital discussion of peace and the deep social maladjustments that are making for war. Leaders of the Y.M.C.A., the Y.W.C.A. and various church groups participated. Whatever may be the opinions of the older church members it is obvious that the youth of the Memphis churches are seeing religion very much as do the youth in other sections—as something that must make itself felt in the world. This is another straw pointing to the change that has come over the south. I can see by going over my own reports to this column in the last several years how the social emphasis has been creeping in where before the main interest was denominational and the goal was salvation in the next world.

JOHN CLARENCE PETRIE.

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WILLETT-CLARK

Temperance Drive Weak in Japan

Government Hesitates to Curtail Liquor Traffic—Delegates Chosen to Attend Madras Conference

(Correspondence from Japan)

TOKYO, Sept. 2.—Yesterday was the fifteenth anniversary of Tokyo's destruction by earthquake and fire, and the citizens would have gathered in memorial rites for the hundred thousand who perished at that time. But a mile-a-minute typhoon whirled down upon the city and is disrupting all activities. Fortunately western Japan, which has already suffered a series of unprecedented floods, has escaped.

Earthquake day has been taken over by the temperance forces which have organized the Drinkless Day Federation to call the nation to abstinence for at least one day in the year. The government authorities have given it their active patronage. On the whole matter of liquor control, however, the government is as uncertain as in many other areas. Rice is needed for food; sobriety is needed for victory in the war; but *saké* brings in private profits, and also 200 millions a year in government revenue.

* * *

Stern Enforcement for Control Measures

In general, economic and industrial controls are explicit, and they are being enforced. All six of the big Osaka "cotton kings" have been involved in evasions of the quota regulations. The newly formed economics squad of the police turned in as their first two weeks' work 9,801 cases of infraction of the emergency control laws. Many manipulators of foreign exchange, too, have been arrested.

Vigorous attempts are being made to keep prices down; in fact, it is the government's avowed policy to force them back to the pre-war level, a reduction of about 25 per cent. The welfare ministry announces that labor displacement unemployment which they expected to reach a million is only 390,000. Emigration to Manchukuo is one of the plans to care for these, but the back-to-the-farm movement for the rest is meeting with stout resistance from the rural life societies.

* * *

Substitute Materials Not Popular

Attempts are being made to introduce substitute domestic materials for products hitherto imported, but they are expensive, and thus far have not been very well received. The common man doesn't mind silk baseballs or frogskin gloves, but bark shoes, celluloid toothbrushes and whalecookery come nearer home. In most cases the people will prefer to do without. They are warned daily that the planned economy has come to stay.

* * *

Asiatic Policy Defined But Not Clarified

After two months of deliberation the five-minister conferences have now arrived at a definition of policy vis-a-vis the mainland. The cabinet has accepted it and announced it to the public. But the official statements have all been so guarded and so vague that no one knows what they really portend. Newspaper comment is strongly in favor of the government's taking the public into its confidence, since it is they who must pay the price in the end.

* * *

General Araki Extends Educational Control

In the meantime General Araki, the colorful minister of education, keeps in the headlines almost every day with various proposals for a return to the real native spirit of original Yamato. College students who cut classes are likely to be picked up by special inspectors; high school girls are cautioned against bobbed hair and all other hindrances to a demure motherhood; modern sports are a "spiritual borrowing" from the West and must give place to Japanese disciplines; foreign music must be curtailed, and in art native patterns are to be revived. The imperial universities have been informed that they are government agencies, so their chancellors, deans and faculties will hereafter be chosen not by their senates but by the minister of education.

* * *

Pressure on Religions Continues

The Christian world is closely watching a similar tendency to utilize all the religious bodies for political and wartime purposes. A huge pan-religious rally in a Tokyo park this month will celebrate the joining of the anti-Comintern axis. The same week 300 delegates from all the Shinto, Buddhist and Christian organizations are being called to a six-day conference on the national emergency, with six hours a day of lectures by government representatives.

* * *

Toward Organic Unity in Japanese Church

Within the Christian movement, too, are felt steady pressures from without, which are in the direction of a more unified control. The smaller denominations and the many one-church units are on the way to federating and then affiliating with the National Christian Council. Conferences are also being held to discuss organic church union, and their atmosphere is one of urgency and realism which is in marked contrast to the slow motion tempo of the movement hitherto.

* * *

Japan to Send Delegation To Madras Conference

After a good deal of hesitancy the delegates to the world conference at Madras have been encouraged to proceed with plans for full participation, and about 15 Japanese and seven missionaries are expecting to sail on Nov. 10. Several full meetings of the delegation have been held, and sectional and group studies are now going on. Dr. Kagawa plans to go and to spend some weeks in evangelistic effort in India.

The Fellowship of Christian Missionaries held a most successful three-day conference at Karuizawa, with 450 enrolled and a large and enthusiastic number in attendance. Bishop John C. Mann of Kyushu is the incoming chairman.

CHARLES W. IGLEHART.

CHRISTENDOM

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Toward Madras

(Two Articles)

By Hugh Vernon White and John A. Mackay

After Oxford and Edinburgh—Madras! Oxford dealt with the church and the social order; Edinburgh with the church's own inner life and organic structure; Madras will deal with the expansion of the church into the unoccupied fields of the world. Dr. White (American Board) and President Mackay (Princeton Theological Seminary) in these two articles look forward to Madras and illuminate the problem with which it will deal.

Christian Unity and Freedom

By Arthur C. Headlam

The Bishop of Gloucester is one of the great scholars of the Anglican Church. He is also a veritable symbol of the movement toward Christian unity. In this article, with profound insight into ecumenical Christianity, he discusses the question of the freedom of the individual in a church which makes claims upon the individual's allegiance.

How Far Beyond Humanism?

By Robert L. Calhoun

Charles Hartshorne's widely accepted book, *Beyond Humanism,* is subjected to critical analysis. Dr. Calhoun wonders how far beyond humanism Dr. Hartshorne has gone, and how far beyond Hartshorne a Christian philosophy must go.

The Abyss and the Given

By Georgia Harkness

An interpretation of the philosophy of Paul Tillich and a suggested comparison with the philosophy of Edgar S. Brightman. A penetrating analysis by one of our ablest philosophic thinkers.

A Pioneer of the Social Gospel

By Armistead Mason Lee

The "pioneer" is Frederick Denison Maurice, whose great contribution to the social conception of the gospel is set forth and appraised with understanding and sympathy.

Our Open Bible

By Clyo Jackson

Four hundred years ago—in 1538—the Bible in English was opened by royal command to all the people of England. This stupendous event with the circumstances that led up to it and the events which followed is recounted in a graphic and informing article.

A World to Live In

By James McBride Dabbs

"Heaven lies about us," says the author, "not only in our infancy, but throughout our lives. Every spot is the center of the universe, to the mathematician as well as to the mystic. We are given a world not in which we *must* find God, but in which we *may* find him."

Jesus Christ as God and Savior

By Charles Clayton Morrison

Dr. Morrison presents the deity of Christ in a new setting and insists that it is no more difficult to accept this doctrine than any other distinctively Christian concept.

• **HALFORD E. LUCCOCK** interprets the current output of fiction in his regular department, "Through the Novelist's Window," and LLEWELLYN JONES contributes his comments on "One Hundred Books of the Quarter." Both departments are regular features of every issue.

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A WILLETT-CLARK BOOK

E. Stanley Jones Defends Pacifism

Tells Manhattan Ministers He Will Not Cooperate in War Method to Curb Hitler

(Correspondence from New York)

NEW YORK, Sept. 26.—E. Stanley Jones reaffirmed his refusal to cooperate in the war method of stopping Hitler at a meeting attended by more than 300 pastors at the Marble Collegiate Church. "I still believe," he said, "that war is contrary to Christ. Two hates do not make love. Two bitternesses do not produce brotherhood." To stop Hitler he advocated a confession of our own sin of trying to keep Germany down that resulted in helping Hitler and nazism up to power. We should overcome evil with good, refusing to use the weapons of war, and be "ready to see the sight of our own blood" that would be spilt because we should have to go to the cross.

The meeting was to inform the ministers about the purposes of the national student preaching mission now to be begun. Dr. Jones said that it was to be evangelistic, not just lectures on religion, and that the universities that had invited the speakers understood that. It would try to reach the professors as well as the students, "particularly those about 40 years of age who belong to the 'lost generation' of the war." He quoted from a letter from his daughter that began, "Dear Daddy: I am writing you from the college chapel." Students, he said, give the preacher about five minutes to prove he has a hold on reality, and if he has not, they start writing letters —"usually to someone else than their daddy."

A resolution calling the churches to prayers for peace was introduced by Robert W. Searle and passed. Christian F. Reisner and Guy F. Frazier of St. Michael's, Brooklyn, secured adoption of a resolution commending President Roosevelt for his peace plea to Hitler and Benes. The excellent attendance was partly due to the evident longing of many of the pastors for Christian guidance in the midst of gloomy forebodings of war.

* * *

Bishop Manning for Preparedness

Special prayers for peace "with justice, righteousness, and liberty" were requested by Bishop Manning in the churches of his diocese. Roman Catholic churches have been told to continue the *"oratio imperata 'pro pace'"* which was begun at the time of Italy's invasion of Ethiopia. Bishop Manning told 9,000 at a Gold Star Mothers' Day celebration in Central Park Mall that a "madman" was forcing the world into war. He claimed that "as a last resort, in certain situations the use of force may not only be justified but may be required of us by every principle of right, duty and of true manhood." He urged adequate preparations for that end. The gold star mothers cheered. Mgr. Francis W. Walsh, Catholic chaplain of the 307th infantry, offered a brief rebuttal by calling upon God in the benediction "to help us take the advice of George Washington to mind our own business, and to keep out of entangling foreign alliances with the nations of Europe."

* * *

Dr. Sockman Says War Might Destroy Church

In sermons Sunday, Dr. Sockman feared the church might not survive another war. Dr. Edmund M. Wylie called upon the democracies to stand together against the "ruthless onslaught of the dictators." Bishop Stires of Long Island on his return from Germany told his clergy that Hitler really wants peace.

* * *

Churchmen Prominent at Pro-Czech Rally

Hitler, Mussolini and Chamberlain were booed and Soviet Russia cheered at a gathering of 20,000 in Madison Square Garden under the auspices of the "Save Czechoslovakia Committee" recently organized. Thomas Mann and Dorothy Thompson said that Hitler must fall and called upon the German people to overthrow him. Henry A. Atkinson, general secretary of the World Alliance for International Friendship through the Churches, presided. Bishop McConnell and William B. Spofford, acting chairman of the American League for Peace and Democracy, were the two clergymen on the speakers' list. Seven thousand dollars was contributed for the Red Cross in Czechoslovakia. The audience voted unanimously that the United States should prohibit all trade with Germany in the event of war.

* * *

Seek to Improve Quality Of City Chaplains

Efforts to improve the quality and quantity of the work of chaplains in city institutions have been made by the committee on chaplains of the Greater New York Federation of Churches. In many places the incumbent is too old and has too much other work. In some cases the city pays for work it does not receive. The Protestant Episcopal City Mission Society is the most active organization in helping to put chaplains in these institutions. But Presbyterians, Methodists, Lutherans and Congregationalists are also represented. In general the policy of the committee is to support only appointments of

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chaplains whose salaries will be augmented by their denominations, thus giving the city full time supervised service. The federation committee makes nominations to the mayor for appointments of chaplains from denominations which have no official ecclesiastical head. Among the difficult requirements set by His Honor is that nominees shall "have a physical appearance such as will inspire confidence in those to whom he will be called upon to minister."

* * *

Catholic Priests Push Co-ops

The influence of the cooperatives among the Scotch Catholics of Nova Scotia has been felt in Queens where several priests have been preaching the principles of cooperation. One hundred and eighty-one college professors, public school superintendents, teachers, priests and Protestant ministers from 27 states studied the movement in Antigonish. J. H. Carpenter of the Brooklyn federation of churches was one of the leaders.

BRADFORD YOUNG.

Southern Methodist Editor Killed

Dr. James M. Rowland, editor of the *Richmond Christian Advocate* of Virginia, was instantly killed recently in an automobile accident while returning from vacation. Mrs. Rowland and Mrs. Rowland's mother were seriously injured in the same accident, but are now reported to be recovering. I. T. Bivens has succeeded Dr. Rowland as acting managing editor of the paper.

Jewish Seminary to Offer Interfaith Studies

The Jewish Theological Seminary of America, which is located just across the street from Union Theological Seminary in New York City, is offering four courses for students of all faiths on Monday nights from Oct. 24 to Jan. 30, 1939. Prof. Alexander Marx will lecture on "History of the Second Jewish Commonwealth"; Prof. Louis Finkelstein on "Jewish Life under the Law"; Prof. Alexander Sperber on "The Septuagint in its Relation to the New Testament," and Prof. Erwin R. Goodenough, of Yale, on "Introduction to Philo." There will be no tuition charged, but a registration fee of one dollar.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Birth of a Baby

(American Committee on Maternal Welfare, Inc.) Unusual presentation of human birth from start of pregnancy through delivery and infant care (showing to general public in theaters). Serious, scientific, utterly frank, dignified. Acting ordinary but sincere. Stresses proper medical care, dangers of artificial abortion, etc.

For A: Novel. For Y, and C: Only parents should decide.

Blockheads

(Laurel and Hardy) (MGM) Outlandish slapstick with crazy story of Laurel staying in trenches 20 years after war is over. Discovered by Hardy, he brings endless complications to his pal who has just married. Much provocation for non-intelligent guffaws.

For A: Crazy. For Y: Perhaps. For C: Probably funny.

The Higgins Family

(Jimmy, Lucille and Russell Gleason, Lynn Roberts) (Republic) First of a new "Family" series. Rather too farcical for realism, with Russell over-prankish as the inventor-son, but elementary, amusing situations and some simple, homely values will prove entertaining to the not overcritical.

For A: Fair of kind. For Y: Mostly good. For C: Mature.

Keep Smiling

(Jane Withers, H. Wilcoxon) (Fox) Another fixer role for Jane, more credible and appealing than usual. Helps uncle, once ace director, make comeback and gets in movies herself. Lively, substantial plot, exposing grimmer side of Hollywood, well-balanced with Jane's amusing antics. Fine work by cast.

For A: Fairly good. For Y, and C: Amusing.

Mother and Sons

(Russian, English titles) (Amkino) Dramatization of Soviet round-the-world air flight. Usual slow tempo and many close-ups, but less propaganda and more human interest, especially in finely done mother role. But dialogue amply boasts of supremacy of Soviet men and machines.

For A: Fair of kind. For Y: Doubtful interest. For C: No.

Sing You Sinners

(Crosby, MacMurray) (Para) Bing effective in character part. Music incidental to heart-warming, simple, humorous story of likable family—Bing easy-going irresponsible son, Fred the hard-working son. Fine family relationships but dubious values involved in racetrack elements.

For A: Pleasing. For Y: Perhaps. For C: Hardly suitable.

Tenth Avenue Kid

(Bruce Cabot, Beverly Roberts, Tommy Ryan) (Republic) Grim, unpleasant crime thriller. Tries to make amusing toughest boy character to date, tool of crookdom and center of violence, flying bullets, falling bodies. Largely artificial thrill stuff that outweighs effect of lad's final reformation.

For A: Poor. For Y, and C: Certainly not.

Three Loves Has Nancy

(Gaynor, Montgomery, Tone) (MGM) Breezy, sophisticated, well-acted farce. Clever dialogue and amusing, unconventional situations when guileless small-town heroine invades the penthouse apartment of a conceited New York author and his publisher, who become rivals for her hand.

For A: Very good of kind. For Y: Sophisticated. For C: No.

Best Recent Family Films:

Safety in Numbers — Mother Cary's Chickens
Love Finds Andy Hardy — Lord Jeff
Professor Beware — Robin Hood

Best Recent Films for Adults:

Fast Company — Letter of Introduction
I Am the Law — Marie Antoinette
Algiers — Alexander's Rag-Time Band

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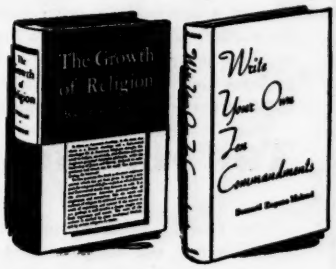

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